THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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1. **To promote Unity of Diocesan Life**
   - (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   - (*b*) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   - (*a*) By publishing reports and appeals.
   - (*b*) By recording current news and events.

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Confirmation Appointments for April and May, 1919

April 23. Wednesday

Evg. PHILADELPHIA—*St. Matthew's Church*.....The Bishop

April 27. First Sunday after Easter

A. M. PHILADELPHIA—(Consecration) *Church of the Redemption*, The Bishop
P. M. PHILADELPHIA—*Christ Church Chapel*.....The Bishop
Evg. DARBY—*All Saints' Church*.....The Bishop

May 6. Tuesday

DIOCESAN CONVENTION

May 9. Friday

Evg. PHILADELPHIA—*St. Michael's Church, Germantown*, The Bishop Suffragan

May 11. Third Sunday after Easter

A. M. LANSDOWNE—*St. John's Church*.....The Bishop
P. M. CHESTER—*St. Mary's Mission*.....The Bishop
Evg. DREXEL HILL—*Church of the Incarnation*...The Bishop

May 14. Wednesday

Evg. ROCKDALE—*Calvary Church*.....The Bishop

May 16. Friday

Evg. PHILADELPHIA—*St. Martin's Church, Oak Lane*, The Bishop

May 18. Fourth Sunday after Easter

A. M. RADNOR—*St. Martin's Church*.....The Bishop
P. M. COATESVILLE—*St. Cyril's Church*.....The Bishop
Evg. WAYNE—*St. Mary's Church*.....The Bishop
A. M. WEST CHESTER—*Holy Trinity Church*, The Bishop Suffragan
P. M. PAOLI—*Church of the Good Samaritan*, The Bishop Suffragan

May 23. Friday

Evg. RIDLEY PARK—*Christ Church*.....The Bishop

May 25. Fifth Sunday after Easter

A. M. RADNOR—*St. David's Church*.....The Bishop
P. M. WYNNEWOOD—*All Saints Church*.....The Bishop
Evg. PHILADELPHIA—*Church of St. John Evangelist*, The Bishop
A. M. POTTSTOWN—*Christ Church*.....The Bishop Suffragan

May 28. Wednesday

Evg. PHILADELPHIA—*St. Paul's Memorial*.....The Bishop

May 29. Ascension Day

Evg. PHILADELPHIA—*St. Alban's Church, Olney*, The Bishop Suffragan

June 1. Sunday after Ascension Day

A. M. WEST WHITELAND—*St. Paul's Church*.....The Bishop
P. M. GREAT VALLEY—*St. Peter's Church*.....The Bishop
A. M. HIGHLAND PARK—*Church of the Holy Sacrament*, The Bishop Suffragan
P. M. ELMWOOD—*St. Cyprian's Church*, The Bishop Suffragan

June 4. Wednesday

Evg. MORTON—*Church of the Atonement*.....The Bishop

June 8. Whitsunday

A. M. DOWNINGTOWN—*St. James's Church*.....The Bishop
P. M. PARKESBURG—*Church of the Ascension*....The Bishop
Evg. COATESVILLE—*Trinity Church*.....The Bishop
A. M. GWYNNEDD—*Church of the Messiah*, The Bishop Suffragan
Evg. PHILADELPHIA—*St. Bartholomew's Church*, The Bishop Suffragan

June 15. Trinity Sunday

A. M. ORDINATION.
Evg. PHILADELPHIA—*St. Paul's Church, Aramingo*, The Bishop

June 22. First Sunday after Trinity

A. M. BRISTOL—*St. James's Church*.....The Bishop
A. M. MEDIA—*Christ Church*.....The Bishop Suffragan
P. M, DARLINGTON.....The Bishop Suffragan

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. VII. No. 7 PHILADELPHIA, APRIL, 1919 15 cents a copy $1.00 a year.

The Whole State of Christ's Church*

"And these all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they, without us, should not be made perfect."—*Hebrews xi. 39-40.*

The root thought is that of the solidarity of Christians, the indissoluble unity of life of all those who have been made members of the Church, which is the Body of Christ. It is a ruling thought through all the New Testament. It was the unique and peculiar conviction of the early Christians. It was the secret of their unconquerable hope and joy. It was what gave them their unexampled power as makers of history and moulders of society.

"There is one Body and one Spirit: one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all and in you all." If one member suffer, all suffer. If one rejoice, all rejoice with him. We are the Body of Christ, and severally members of it.

So they believed and lived: so they labored, suffered and overcame the world.

This thought the text takes a step further—not changing or qualifying, only completing it. This unity of life is quite beyond the scope and power of death. Indeed, death only reinforces and liberates it. Death, as it comes to an increasing number of the Church's members, does but open a door which brings them nearer home and gives them fuller life. The living and the dead are still all alive together: there is still but one Body.

And the constantly swelling number of the Church's membership in Paradise rolls up the volume of the life, wisdom, power and love of the whole body. The living ones on earth are not only remembered and acknowledged, they are waited for and reinforced by those who have gone on before. There is a complete mutual dependence. We without them should indeed be hopeless and helpless. They without us shall not be made perfect.

Three thoughts come from the heart of this great truth for our help at this time and in this place:

First.—The work of peace is just as pressing and important as the work of war. Indeed, it is the same work in its next stage; and the next stage is always the most critical. A good beginning is to be judged good only as we look onward to the goal, and mark the progress made and prepare for the next step. To build a house you must have cleared the ground and dug foundations. But what more fatuous and pathetic than to dig and clear and then to stop. The work of war has been the digging and the clearing, and it has meant unmeasured sacrifice and suffering. Now comes the building.

Second.—This work of peace is our heritage from our dead. Yes, more than that, it is their very work—in its next stage. They have indeed obtained a good report through faith. God bless them for it day by day as He has already blessed them. But they have not yet received the promise, and they cannot receive it until and unless we make it good. I verily believe that in the hearts of those who mourn for loved ones dead there lies, deeper than all sense of grief, loneliness and desolation, a passionate desire to be worthy of them and what they died for—a flaming resolution that they shall not have died in vain; that they shall have their hearts' desire. O, may God grant out of His love and wisdom, that we who live shall live just as they died, and live for what they died for, so that we may all be perfected together.

And, lastly, this can be done only if all do it. The only really reconstructive power in this whole wide world of men is the power of the human will, directed, upheld and strengthened, by the will of God. Reform, regeneration, righteousness always come from the inside and flow out into the currents of the social life. They never are or can be pressed from without on men

*Address made at Trinity Church, New York, at service in memory of T. J. Oakley Rhinelander, 2d, January 4th, 1919, by the Right Reverend Philip M. Rhinelander, Bishop of Pennsylvania.

and made effective. Laws, regulations, rules by themselves accomplish nothing any more than architects' plans will by themselves put up the buildings. The most perfect and perfectly righteous decisions of the Peace Conference will not establish peace. That is to be done by the individual workmen, carrying out the plan in detail, each doing his piece and part.

So, now, as we gather up here together, our deepest and inmost thoughts and feelings, ready to give all in love and loyalty to our dear dead in their youth and courage and pains and sacrifice and patience, so, now, the highest and holiest thing for us to do is the very simplest thing. They died—and died so willingly—for elemental and eternal principles—right, freedom, justice, truth and brotherhood. Let us live for these same divine aims and purposes—each one of us, each day, in everything. So shall we be following them and keeping with them. So shall they receive the promises and find their joy and triumph. So shall they, not *without* us, but *with* us, be perfected, and we with them. God help us all and bless us all and keep us all in Peace.

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The Message of a Church Building

For an Easter Message we do not think we could do better than quote the following from a parish paper of the Diocese:

"The very mention of Easter makes our blood tingle. The very touch of Easter is Resurrection. There is spring and buoyancy in its atmosphere. He is risen, the Lord is risen indeed. 'Because I live, ye shall live also.'

"Is not this the meaning and the spirit which is back of all that we see and feel in Eastertide? To you and me, who love our church, Easter has a special quickening of soul. For has not our whole experience with our church been a process of Resurrection. Surely this has not been done in a corner. And does not your heart rejoice to testify as an eye witness to the power of the Resurrection?

"There stands our church, a sermon in stone on the Resurrection. There it stands risen as it were from the dead, and is still rising by the power of the Resurrection working in the hearts of men and women.

"Let the thoughtless worldling, the blind and the unclean explain as they may the rising of our stately and beautiful church building. To them it may be only a combination of stone and mortar, lipe any other building. They are not able to discern. For the unspiritual man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually discerned.

"But you and I know that but for the risen Lord we should not have beheld our church in its beauty and usefulness. Easter therefore to you and to me is a continuous clarifying of vision. Easter enables us, through things seen, to behold the things that are not seen. For as we gaze from the street upon the noble structure of our new church in contemplation of the Easter message, behold there is a slow but real transfiguration: The stone and mortar become transparent; they fade away, and your soul gazes upon Christ, the Saviour of the world, and hears His voice. It is the voice of love, of comfort, and of hope. It is the voice of promise and assurance. 'I am the Resurrection, and the life; he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die. Believest thou this?' For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through Him.' 'I go to prepare a place for you.' . . . 'It is written, "My house is a house of prayer."' 'Where two or three are gathered together in my name, there am I in the midst of them.'

"As you listen to this voice the church again resumes its shapely building. But now it is more than a beautiful building. It is now the House of God; and the ground on which you stand is holy ground. It is a place where men and women assemble to worship God, the source of all good, the Creator of all beautiful things, and the Author of every pure and noble thought, and praise His name for ever and ever. It is the place where the observance of Christ's Commandments are being perpetuated. It is the place where all Christian people receive the comforting power of the Holy Spirit. And as they grow in age they grow in grace and in the knowledge of God and of His Son Jesus Christ our Lord."

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The Every Member Campaign

The present issue of this paper has been delayed for three reasons: First, because the Every-Member Campaign took all of the Editor's time while it lasted; second, because there will not be another number until after the Convention, and third, because it was hoped that some report could be made in this issue of the results of the campaign. The latter hope has proved illusory, so far as any really adequate report is concerned, for at the time of going to press not enough reports had come in, and many of those that did come in do not give all the information necessary to uniform tabulation.

Nevertheless, sufficient information is in hand to warrant the assertion that the campaign was successful beyond all expectation. By this we do not mean that it was participated in by all the parishes and missions, or that all those who did go into it did so with equal enthusiasm. But we do assert that every parish and mission that took it up at all gained greatly by it, while in those places where the preparatory work was adequately planned and carried out and the canvass thoroughly made, the results were simply astounding. The campaign was a success wherever it was tried, and the only failure was that of some parish authorities, clerical and lay, to recognize their oppor-

An Unqualified Success

tunity. How astounding some of the results were may be seen in the following instances: St. David's, Manayunk, an old and important parish, concerning whose financial future some misgivings have been felt, increased its pledges for parish support from $1123 to $5655, and its pledges for missions from $377 to $1604. All Saints', Darby, an important mission of the Convocation of Chester, which has come to every meeting of the Convocation for years past with a tale of much accomplished, but also of financial difficulties bravely faced but almost insurmountable, will have a different story to tell to the next meeting, for parish pledges have increased from $1292 to $3100, and those for missions from $28.99 to $210. And, in addition, more than 200 persons have promised to attend the Holy Communion once a month.

St. George's Mission, Richmond, has more than doubled its pledges for both parish and missions. All Hallow's, Wyncote, had an 80 per cent increase in parish pledges, and a 40 per cent in those for missions. Holy Trinity, West Chester, which did not have the benefit of any nearby center, increased parish pledges 80 per cent, and those for missions over 50. St. Peter's, Phœnixville, where one contributor last year gave two-thirds of the missionary offerings, now has enough pledges to meet the apportionments without counting anything that contributor may give, and, in addition, has more than doubled its pledges for parish support, the total increase of the combined items being from $2456 to $5160. Christ Church, Pottstown, obtained sufficient new pledges to justify giving up the pew system, and quadrupled its pledges for missions. Other parishes reporting extraordinary gains are, St. Luke's and St. Michael's, Germantown; Trinity, Coatesville; St. Mary's, Wayne; Christ Church, Franklinville; St. Bartholomew's Mission and St. Andrews, West Philadelphia. Many rectors and vestries face the future with far more courage and hopefulness than for a long time past,, and the problem of the apportionments has ceased to be a problem wherever a thorough canvass was made. The Diocese has been greatly strengthened, financially and spiritually, and owes a debt of gratitude to the Board of Missions for suggesting and facilitating the campaign.

Other Instances

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Clerical Salaries and Efficiency

The new Committee on Clerical Salaries appointed at the last Diocesan Convention has held many meetings and instituted inquiries which reveal a condition of affairs crying aloud for remedy. They will have a report to make to the Convention which will merit the closest attention, and which will call for action to relieve some of the wrong and suffering of the present situation and suggest lines upon which the whole problem should be studied in order to work out some permanent solution.

It has already become clear that if the Church, as a whole, or the parishes in particular, are to be expected to guarantee sufficient salaries to the clergy there must be some way worked out of guaranteeing to the parishes efficient service on the part of the clergy. It is evident that one of the obstacles to securing reasonable and proper compensation for the Clergy is the feeling on the part of many of the laity that they have no guarantee of efficient, faithful service; in other words, the fact that by the customs of the Church a clergyman's tenure of office does not depend upon his being efficient. What the parish must do for the rector is definitely understood, and could, conceivably, be enforced by law; but what the rector shall do for the parish is, except within certain very narrow limits, left almost entirely to him to decide. On the other hand, any limiting of pastorates to a fixed number of years, necessitating re-elections, or any easy process of dissolving the relation whenever some dissatisfaction may arise would make a clergyman entirely uncertain of his position, tend to detract from his dignity and self-respect, and probably paralyze his prophetic function, to the great loss of the Church.

Salaries and Efficiency

The problem is one which has begun to engage the attention of the Church throughout the country, and is likely to be brought up in General Convention next fall. Meanwhile it may be worth while to point out how the failure of the laity to realize that the modern clergyman is really the executive officer of a corporation prevents many a clergyman from being anything like as efficient as he might be. The executive officer of any business or social organization has an office, which is furnished by the organization, and the typewriter, stationery, postage and telephone used in conducting the affairs of the organization are paid for from the funds of the organization. If he travels on company business he turns in his expense account. Imagine, if you can, the newly-elected president of a corporation being shown an empty room, which is to be his office, and being invited to move in his own furniture, his own typewriter, mimeograph, addressing machine, signing a personal contract with the telephone company, and buying his own paper and stamps for company correspondence! But that is precisely what is expected of ninety-nine out of every hundred heads of parish organizations; they are expected to supply everything needed to conduct the affairs of the parish executive and to bear all executive, or office expenses. In a business organization the increased cost of paper and of postage and telephone falls upon the business, and is provided for by raising prices; in the case of the clergyman they fall upon his salary and there is no way of providing for them. He is very really being called upon to make bricks without straw.

Office Expenses

The result of this unintelligent policy is a great loss

of efficiency in the clergyman's conduct of the affairs of the parish, from which, of course, the parish is the chief sufferer. If he cannot afford a typewriter he must write sermons and letters and other things by hand, taking three times as much time as would otherwise be needed. There are times when he would like to remind his people of special services or important meetings by the use of the mails, but as he cannot afford the expense himself he gives up the idea, for wardens and vestrymen do not look kindly upon unexpected printing bills and would doubtless be inexpressably shocked at the presentation of a claim for postage! But why should not such items of expense be as much part of the parish budget as the heating and lighting of the church? At present the average clergyman is as badly hampered in working his parish efficiently as would be the owner of a ten-acre farm who had only his own strength and a spade and a hoe and rake to farm it with. There is little doubt that one of the considerations that makes many clergymen hesitate to take part in movements such as the Every Member Campaign is the knowledge that much use will have to be made of printed matter and the mails, for which they have no fund to draw upon and for which they cannot afford to pay themselves. Such a condition is, on the part of the parish, being penny wise and pound foolish, for such movements bring to the parish many times what they cost. Every parish fit to be a parish should supply its rector with a typewriter, mimeograph and addressing machine, and a paper and postage account, with which equipment he can keep in constant, quick and vital touch with the whole parish, and not merely with those who come to church every Sunday. Where such provision is not made a Rector's Discretionary Fund helps somewhat, and this may be very greatly increased in amount if twelve envelopes for the purpose, one for each month, be placed in the packages of envelopes given to the people.

Give the Workman Tools

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The Hymnal Monopoly

The clergy and people of the Church have been greatly mystified by the discovery that the New Hymnal is published exclusively by the Trustees of the Church Pension Fund, and by the further fact that the only edition offered is an expensive, musical edition, a large book, weighing almost two pounds, worse than useless to persons who do not understand music, difficult for elderly people to hold and read, and much in the way in pews and book racks. Mystification will give place to indignation when it is learned that the people of the Church are being made the victims of a monopoly, insidiously obtained, and from which nothing but the action of the next General Convention can relieve them.

Two well-intentioned, but most unfortunate, resolutions adopted by the last General Convention are largely responsible for making it possible for the Trustees of the Church Pension Fund to obtain this strangle-hold on the Church. Those resolutions were proposed by the Joint Commission on the Revision of the Hymnal, and the first of them provided that the Commission should "complete, for the benefit of the Church Pension Fund, musical editions of the Hymnal!" The second provided that "the publication of the Hymnal be committed to the Trustees of the Church Pension Fund, for the benefit of that Fund." We may say, in passing, that one might have thought that the Hymnal would be published for the benefit of the Church, but this foolishly-worded resolution provides that it be published for the benefit of the Church Pension Fund, and that is exactly how things have worked out.

Unfortunate Resolutions

If, at any time, there is anything unpopular which the Trustees of the Church Pension Fund have left undone they may be depended upon to promptly think of it and do it! We speak of the Trustees as a whole because, of course, they are legally and morally responsible for the actions of their appointees and only by publicly holding them to that responsibility can anything be accomplished. In the matter of the publishing of the Hymnal they proceeded to organize "The Church Hymnal Corporation," and apparently committed it and the publishing of the Hymnal to the well-known Mr. Monell Sayre. That corporation now offers us the musical edition. Nothing is said of a much smaller and cheaper edition containing words only, to which we have always been accustomed. The reason for that significant omission is not far to seek. The Church Pension Fund, as we now know so well, is being run strictly on business principles, and now that the Fund has published a musical Hymnal it proposes to make the people buy it. You must take the fur-lined overcoat they offer for sale, or go without any overcoat at all. If a parish wishes to use the new Hymnal it must buy their edition De Luxe, and those who cannot afford it must continue to get along with the old one. If a cheaper edition with words only were put out at this time the Pension Fund might not be able to sell all of its musical edition, and thus would lose its profit. Trust the Pension Fund to operate on strictly business principles! The excuse that the purpose is to promote congregational singing will deceive no one, for the exact opposite will be the result. Innumerable congregations cannot afford this expensive, cumbersome book, and so will be deprived of the benefits they might experience from the use of the revised book. Wealthy congregations may indulge themselves in the luxury of having the use of the Church's best Hymnal, but such privileges are not for the poorer members of the Church! What else could be expected of a Church that is permitting the impression to go out that it is being managed from a Wall Street office? And that is the really important aspect of the matter. It is said that the New Hymnal is a very fine piece of work.

What the Trustees Did

We do not know. We are not interested. We do not propose to have anything to do with it until it is so published that the poor man who comes to Church in ordinary clothes can afford to own a copy as well as the man with a gold ring and fashionable clothes, who probably does not come at all. We have every confidence that the Church will speedily and indignantly repudiate this attempt to make us "hold the faith of our Lord Jesus Christ with respect of persons."

A Bad Inheritance

The action of the General Convention in making the Pension Fund a beneficiary of profits from the sale of the Hymnal is an inheritance from the past, for the General Clergy Relief Fund formerly enjoyed a royalty from the sale of the Hymnal. But the continuance of that custom was unnecessary and unwise when the matter of pensions for the clergy had been put upon a self-sustaining basis. The parishes and missions are taxed directly for that purpose and should not be taxed a second time by having to pay increased prices for the instruments of worship, and certainly should not be compelled to buy books they do not want and cannot use.

The Convention's Purpose Disregarded

There is not the slightest reason for supposing that the General Convention anticipated the intolerable attempt of the Trustees of the Church Pension Fund to force us to buy their musical edition. The Convention committed "the publication of *the Hymnal*" to the Trustees, and as the Hymnal heretofore has always been published in editions with words only as well as in musical editions there is every reason to suppose that the Convention intended and assumed that the Trustees would do exactly as has been done heretofore. That is why we have said above that the present monopoly was "insidiously" obtained. If it had been foreseen it would never have been permitted. Nothing now remains but for the various Diocesan Conventions to elect delegations pledged to right this grievous wrong. Those who have ever tried to persuade those managing the Pension Fund of the error of their ways will remember the battle and refrain! Which is a cogent reason for taking the publishing of the Hymnal away from the Trustees of the Church Pension Fund and placing it in the hands of those who will publish it for the *benefit of the Church!*

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The Tables Turned

Those men and women in the pews who may have had occasion to wish that the clergy might sometimes have to sit and be preached at, and be compelled to listen to dogmatic assertions with which they profoundly disagree, but may not reply to, would have been much interested and amused if they could have seen nearly a hundred of the clergy of the Diocese recently sit for *more than an hour,* while an *architect* preached dogmatic theology to them and assailed their protesting but helpless ears with doctrines and theories to which practically all of them were most profoundly opposed! Perhaps it was a good lesson for them. Anyway, they took their medicine like men, though we fear when they need architectural assistance they will turn elsewhere. One assertion of the essayist we must most profoundly disagree with and protest against, and that was his statement that "salvation is for the individual, and not for the race or nation." On the contrary, as we are sure his hearers believe, only when the Church realizes that it is its business to save the nation, the race and the world will the Church even begin to do its proper work. Salvation is for those individuals who believe in, pray for, work for and hope for the time when He who was "lifted up" will indeed draw all men unto Him.

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Railroad Clerical Orders

We wonder if all the clergy realize that they may obtain reduced rates to all points within the State as well as to points in other States? For some years this was not possible, but since the Federal Government has taken over the railroads the old arrangement has been restored. Consult your nearest ticket agent.

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They Lie in France Where Lilies Bloom

They lie in France
Where lilies bloom;
Those flowers pale
That guard each tomb
Are saintly souls
That smiling stand
Close by them in
That martyred land,
And mutely there the long night shadows creep
From quiet hills to mourn for them who sleep,
While o'er them through the dusk go silently
The grieving clouds that slowly drift to sea,
And lately round them moaned the Winter wind
Whose voice, lamenting, sounds so coldly kind,
Yet in their faith those waiting hearts abide
The time when turns forever that false tide.
In France they lie
Where lilies bloom,
Those flowers fair
For them made room.
Not vainly placed
The crosses stand
Within that brave
And stricken land;
Their honor lives,
Their love endures,
Their noble death
The right assures,
For they shall have their hearts' desire
They who, unflinching, braved the fire
Across the fields their eyes at last shall see
Through clouds and mist the hosts of victory

—Percival Allen, in the New York Times.

A Litany for the Diocese

By the Rt. Rev. Thomas A. Garland

Licensed by the Bishop of Pennsylvania

'The Lord is in his holy temple:
Let all the earth keep silence before him.'

Silent Prayer.

Lord's Prayer.

'Let thy merciful ears, O Lord, be open to the prayers of thy humble servants; and, that we may obtain our petitions, make us to ask such things as shall please thee; through Jesus Christ our Lord. *Amen.'*

Let us pray

For our bishops, clergy and communicants, that in all our work begun, continued and ended for God, we may glorify his holy name.

Let us pray

For the increase of our faith, knowledge and zeal, that we may hear God's voice speaking to us, realizing the guidance of his spirit into all truth and be filled with zeal for the spread of his Kingdom.

Let us pray

That we may understand more fully our duty towards our neighbours and that we may manifest to them the spirit of Christian love.

Let us pray

That many may devote themselves to the work of the church in the sacred ministry and that every member of the church may consecrate his service to the glory of God and the good of humanity.

Lord, hear our prayer.

And let our cry come unto thee.

'Remember, O Lord, thy bishops and all ministers of thy word and sacraments. Endow them with wisdom and fill them with the Holy Ghost, that they may rightly divide the word of truth and walk continually in thy fear and love. *Amen.'*

'Remember, O Lord, this city (town or township) and diocese with all who dwell therein, and keep them in safety and in thy fear. *Amen.'*

'Remember, O Lord, all who do good in thy churches, who are mindful of the poor, of widows, orphans, strangers, or indigent persons, and all who strive to convert sinners from the error of their ways. *Amen.'*

'Remember, O Lord, what thou hast wrought in us and not what we deserve, and as thou has called us to thy service, make us worthy of our calling through Jesus Christ our Lord. *Amen.'*

LITANY

'We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy church universal in the right way.'

(After this and all the following petitions the people shall say)

We beseech thee to hear us, good Lord.

That it may please thee to visit with thy favor the church in this diocese and to unite all its members in love for thee and for our neighbours.

That it may please thee to bless the bishops of this diocese, granting them wisdom and strength that they may duly execute the office whereunto they are called, to the edifying of thy church and to the honor, praise and glory of thy name.

That it may please thee to give the clergy of this diocese a spirit of faithfulness, devotion and love toward thee, that in all things they may be a pattern to the flocks committed to their care.

That it may please thee to touch the hearts of all who minister in holy things with reverent appreciation of their ministrations.

That it may please thee to give them earnest zeal and tender care for souls, that both by word and good example they may faithfully serve thee.

That it may please thee to send down upon them thy Heavenly blessing that they may be clothed with righteousness and that thy word spoken by them may have such success that it may never be spoken in vain.

That it may please thee to bless all the confirmed members of our church with thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness and the spirit of thy holy fear.

That it may please thee to bless all those in official positions in our diocese and to prosper their work in the service of thy church.

That it may please thee to pour down thy blessing upon the deans and missionaries in the convocations of our diocese.

That it may please thee to bless our lay-readers, giving them the spirit to think and do always the things which shall please thee.

That it may please thee to bless the Brotherhood of St. Andrew, the Church Club and other organizations of men; the members of the Woman's Auxiliary, the Daughters of the King, the Girls' Friendly Society and all other women engaged in the service of the church.

That it may please thee to guide and direct all those who are interested in work among our boys and girls and especially the superintendent and teachers in our Sunday-schools.

That it may please thee to grant to those who lead the praises in thy house, that they may worthily magnify thy holy name and that what they sing with their lips they may believe in their hearts and show forth in their lives.

That it may please thee to bless the Episcopal Hospital, the City Mission, St. Martha's House, and all other institutions of our diocese in their work of mercy and of love.

That it may please thee to bless our homes, making them training places of Christian character, that our children may be brought up in thy faith and love.

That it may please thee to arouse in our communicants a desire to use more faithfully and thankfully the means of grace, that we may continue in that holy fellowship and do all such good works as thou hast prepared for us to work in.

That it may please thee to bless all those who are

prevented by sickness, old age or other infirmity from attendance at the services of thy House, and give to them the realization of thy presence and peace.

That it may please thee to awaken the consciences of those who are neglecting thy means of grace; and to renew a right spirit within them, that they may offer and present unto thee their souls and bodies to be a reasonable, holy and living sacrifice.

That it may please thee to grant to all those who have brought any burdens here, grace to know and believe that thou hearest the prayers of those who put their trust in thee and wilt send them help from thy holy place and wilt keep them in perpetual peace and safety.

That it may please thee to comfort all who mourn, to cheer the sick and wounded and to show thyself in mercy to the dying, and to make us thankful for the good examples of all those thy servants who having finished their course in faith, do now rest from their labours.

That it may please thee to lead us to follow the teaching of thy holy word; to be steadfast in our faith, obedient to thy commands and zealous in all good works.

That it may please thee to put in the hearts of thy people to give of their sons for the work of the ministry and to give themselves to thy service.

That it may please thee to strengthen and bless all our missionaries laboring in this diocese, and in our own country and in lands afar off.

That it may please thee to sustain them in their hours of loneliness; guard them from all danger and give to them the blessings of peace.

That it may please thee to bless all missionary work undertaken in our diocese to the awakening of a missionary enthusiasm, and consecration of service to the advancement of thy kingdom.

That it may please thee to give us grace to be more faithful in our prayers and to live more nearly as we pray; to be zealous in our service and to freely give to others as thou hast given to us.

O Christ, hear us.
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

O Saviour of the world, who by thy cross and precious blood hast redeemed us, save us and help us, we humbly beseech thee, O Lord.

Let us pray.

Lord, open thou our eyes that we may have a clearer vision of the great dangers before us if we forget our own shortcomings; our neglect of the poor, the outcast and the needy, our careless indifference and wilful sin.

Hear thou in heaven, thy dwelling place, and when thou hearest forgive the sins of thy people.

Open thou our ears that we may hear thy voice speaking to us amid the world's confusion and strife; lead us in the paths of righteousness for thy name's sake; make us to do justly, love mercy and walk humbly with thee our God; grant that we may not only do unto others as we would they should do unto us, but may manifest thy love in word and deed through Jesus Christ our Lord. *Amen.*

Let us pray.

O God, who by thy blessed Son hast promised to send the Holy Spirit that he may guide thy Church into all truth, give unto us a clearer understanding of our duty towards our neighbors, our increasing responsibility to set forward and maintain the principles of peace among all people; help us to purify our civilization and make it truly Christian, that thy will may be done on earth as it is in heaven. Hear our prayer, O Lord, and by thy mighty spirit lead us to manifest peace on earth, good will towards men by humbly following the blessed footsteps of thy Son, Jesus Christ, our Lord. *Amen.*

[*Here shall follow special petitions for those who desire the prayers of the congregation.*]

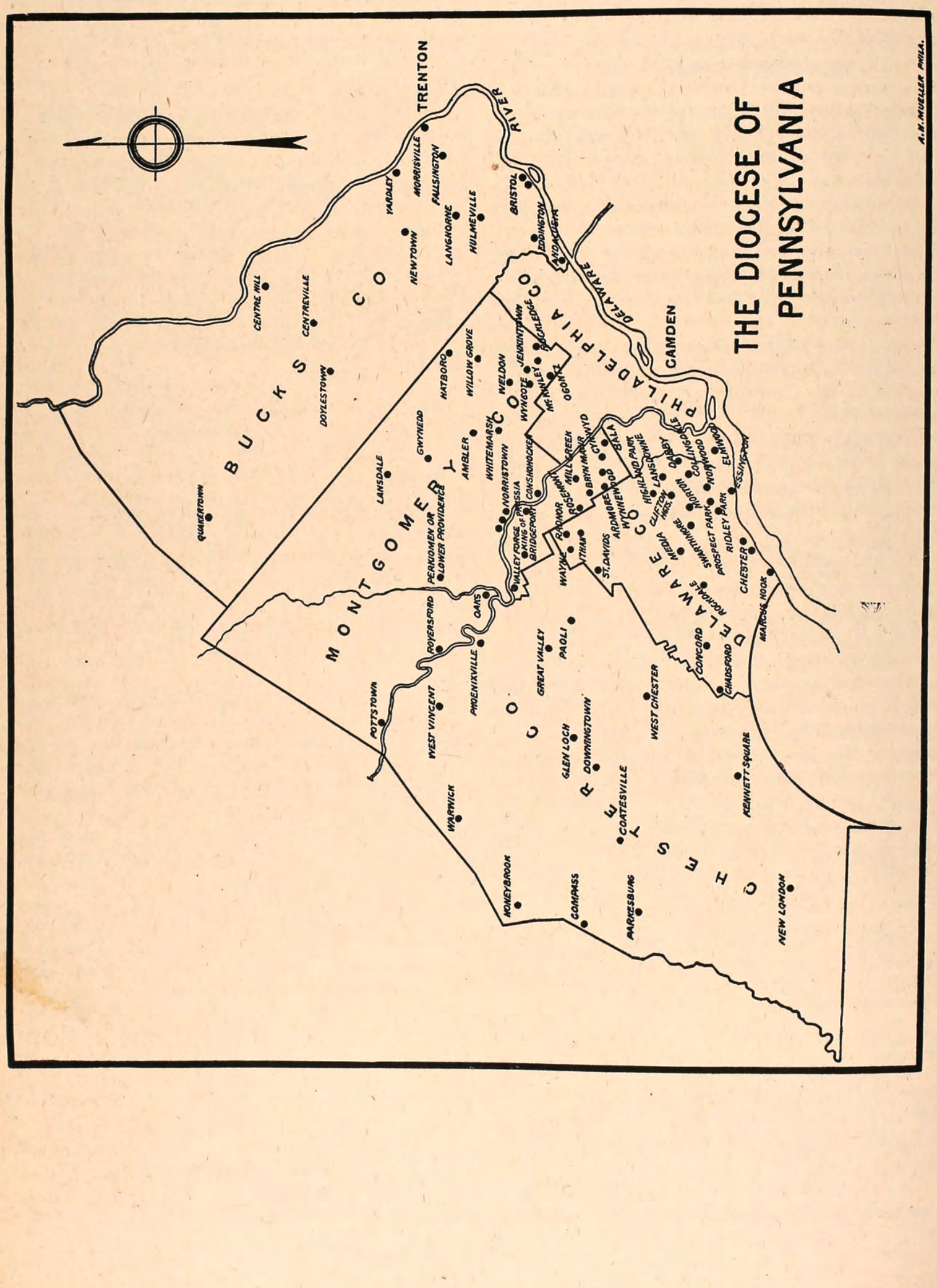
Silent Prayer.

"Almighty and everlasting God, by whose spirit the whole body of the church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour, Jesus Christ. *Amen.*"

"Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*"

"Almighty God, who hast promised to hear the petitions of those who ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us who have now made our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*"

May the Peace of God our Father,
And the blessing of His Son,
And the guidance of His Spirit
Be with us till life's work is done.


THE DIOCESE OF PENNSYLVANIA
A.N. MUELLER PHILA.
TRENTON
DELAWARE RIVER
PHILADELPHIA CO
CAMDEN
BUCKS CO
MONTGOMERY CO
DELAWARE CO
CHESTER CO
YARDLEY
MORRISVILLE
FALLSINGTON
BRISTOL
NEWTOWN
LANGHORNE
HULMEVILLE
EDDINGTON
ANDALUSIA
CENTRE HILL
CENTREVILLE
DOYLESTOWN
QUAKERTOWN
JENKINTOWN
ROCKLEDGE
MT. RIVLEY
OGONTZ
WYNCOTE
HATBORO
WILLOW GROVE
WELDON
GWYNEDD
LANSDALE
AMBLER
WHITEMARSH
WHITEHALL
NORRISTOWN
CONSHOHOCKEN
PERKIOMEN OR LOWER PROVIDENCE
VALLEY FORGE
KING OF PRUSSIA
BRIDGEPORT
OAKS
ROYERSFORD
PHOENIXVILLE
POTTSTOWN
WEST VINCENT
WARWICK
MONEYBROOK
GREAT VALLEY
PAOLI
GLEN LOCH
DOWNINGTOWN
COATESVILLE
COMPASS
PARKESBURG
WEST CHESTER
NEW LONDON
KENNETT SQUARE
CONCORD
CHADSFORD
MARCUS HOOK
CHESTER
RIDLEY PARK
PROSPECT PARK
NORWOOD
ELMWOOD
ESSINGTON
COLLINGDALE
DARBY
LANSDOWNE
HIGHLAND PARK
CLIFTON HGTS.
MEDIA
SWARTHMORE
ROCKDALE
BRYN MAWR
CYNWYD
BALA
ARDMORE
WYNNEWOOD
ROSEMONT
RADNOR
MILL GREEN
WAYNE
ITHAN
ST. DAVIDS

PROMINENCE OF THE DIOCESE OF PENNSYLVANIA IN THE DEVELOPMENT OF THE EPISCOPAL CHURCH*

By the Rev. Llewellyn N. Caley

There is no Diocese that has played so important a part in the development of the American Church as that of Pennsylvania; and as its history forms a very interesting background for the study of its present-day life, we will devote a few minutes to a rapid survey thereof.

Bishop Compton, who was Bishop of London in the last quarter of the seventeenth century, and therefore had charge of the Church in the American colonies, persuaded William Penn to purchase from the Indians the land he wanted to form the Province of Pennsylvania, and not to take it from them by force. And in the Charter which was granted in 1681 by King Charles II he had incorporated the clause stating that if twenty persons should petition therefor they should have the right to organize a Church of England parish and apply to the Bishop of London for a clergyman.

Churchmen soon began to outnumber the Quakers in the new settlement, and in 1695, shortly after the foundation of the City of Philadelphia, a petition was circulated which received several hundred signatures asking for the establishment of a Church of England church. Services were held, and the first church built was old Christ Church in 1695. The present building was erected in 1726.

At the outbreak of the Revolution in 1776 the Rev. Dr. Duché, the Rector of Christ Church and St. Peter's, offered the opening prayer for the first Continental Congress, held in Carpenters' Hall. Later Bishop White became the first chaplain of the Congress.

The Church played a very prominent part in the formation of the new government; the Declaration of Independence being drawn up by Thomas Jefferson, a member of the Church, and two-thirds of those who signed it were Churchmen. Also two-thirds of those who framed the Constitution of the United States were members of the Church. John Fiske, the Massachusetts historian, tells us that the five great men who may be said to have made the Republic were Washington, Jefferson, Hamilton, Madison, and Marshall; and all of them were members of the Episcopal Church.

The primary Convention of the American Church was held in Christ Church in 1784, and Dr. White, the Rector, was chosen President. Here also the first General Convention was held in 1785, and the Fundamental Principles of the Episcopal Church were adopted.

Two years later the Rev. Dr. White being consecrated at Lambeth Palace by the Archbishops of Canterbury and York and other prelates, was the first Bishop of the American Church to receive consecration from the Church of England. At the General Convention held in Christ Church in 1789 the name of the Church was formally adopted, and the Prayer Book as amended was authorized to be used.

It is interesting to remember that the General Convention of 1789, which was convened in Christ Church, subsequently met in the State House, Philadelphia, and that the Constitution of the Church was finally adopted in the same room in Independence Hall in which the National Constitution had been drawn up. By one the thirteen independent States were declared to be one nation—the United States of America; and by the other the thirteen independent Diocesan organizations became one Church—The Protestant Episcopal Church in the United States of America.

Missionary and Sunday-school Work

The Diocese of Pennsylvania ought to take a deep interest in the missionary work of the Church, for more important events connected therewith have taken place here than anywhere else in America.

It was at the General Convention held in St. Peter's Church in 1821 that the Domestic and Foreign Missionary Society was founded. At the General Convention that met in St. Andrew's Church in 1835 two events of great missionary importance took place: 1. Every baptized member of the Church was declared to be a member of the Domestic and Foreign Missionary Society; and 2, the Rev. Jackson Kemper was consecrated as first Missionary Bishop of the American Church, being made Bishop of the Northwest. So extensive was this district that his successor was justified in calling himself "The Bishop of all outdoors." During the General Convention held in St. Peter's Church in 1844 the Rev. W. J. Boone, D.D., was consecrated the first Bishop of China, thus being the first foreign missionary bishop of the Episcopal Church.

The General Convention of the Church held in 1865 at the close of the Civil War, by a happy coincidence met in the City of Brotherly Love, when all gathered in harmony, and united in a service of praise to God for having granted "peace to the country and unity to the Church." This had a great and lasting effect, *for our Church is the only American* Church today that is to be found in every State in the Union.

The old Church of St. John's, Northern Liberties, will always be of special interest, because there, in the year 1814, the first Church Sunday-school, which was probably the first Sunday-school in the country, was started by Bishop White, who had seen something of their good influence when in England. At the General Convention, held in 1826 in Philadelphia, "The General Protestant Episcopal Sunday-school Union" was founded, which was the beginning of real progress made by the Church in the religious education of the young. And since that time the Church in the Diocese of Pennsylvania has taken a great interest in the work of Sunday-schools, and has done much to promote them throughout the nation.

As a most useful connecting link between Sunday-schools and missions it is interesting to remember that the Lenten Offering for Missions, which has contributed so much annually for the spread of Christ's Kingdom at home and abroad, was started at St. John's, Lower Merion, by one of the noble laymen for which this Diocese has been so famous.

From this hurried glance at her early history we learn that in the Diocese of Pennsylvania the first General Convention of the Church was held, that the first Bishop of the English succession exercised episcopal authority, that the American Prayer Book was adopted and authorized to be used, that the Constitution of the Church was adopted, thereby forming the Protestant Episcopal Church in the United States, that the Domestic and Foreign Missionary Society was formed, that every baptized member of the Church was declared to be a member of the Missionary Society, that the first Missionary Bishops of the Church were consecrated for the domestic and foreign fields, that the Church was reunited after the Civil War, that the first Sunday-school in the country was established, and that the Lenten Offering for Missions was started. Surely this is a record for which we ought to be thankful, and which ought to act as an incentive to each of us to do all we can to make the Church in the Diocese worthy of her history, and to hasten that time when there shall ring out the glad cry, "The kingdoms of this world are become the kingdoms of our Lord and His Christ."

*Being part of the inrtroduction to an Illustrated Lecture on Diocesan Missions given during Diocesan Week of the Every Member Campaign, and printed by request.

Pending the selection of a rector, the Rev. Richard J. Morris, assistant secretary to the Bishops, is acting as *locum tenens* at St. Luke's, Lebanon, Pa. (Diocese of Bethlehem), conducting the Sunday and mid-week services.

Latest advices from the other side are to the effect that Bishop Brent has appointed the Rev. Edw. M. Jefferys, D.D., and the Rev. John M. Groton as divisional chaplains with the Army of Occupation, assignments of importance which will, however, still further their delay in returning to this country and resuming their work as rectors of their respective parishes.

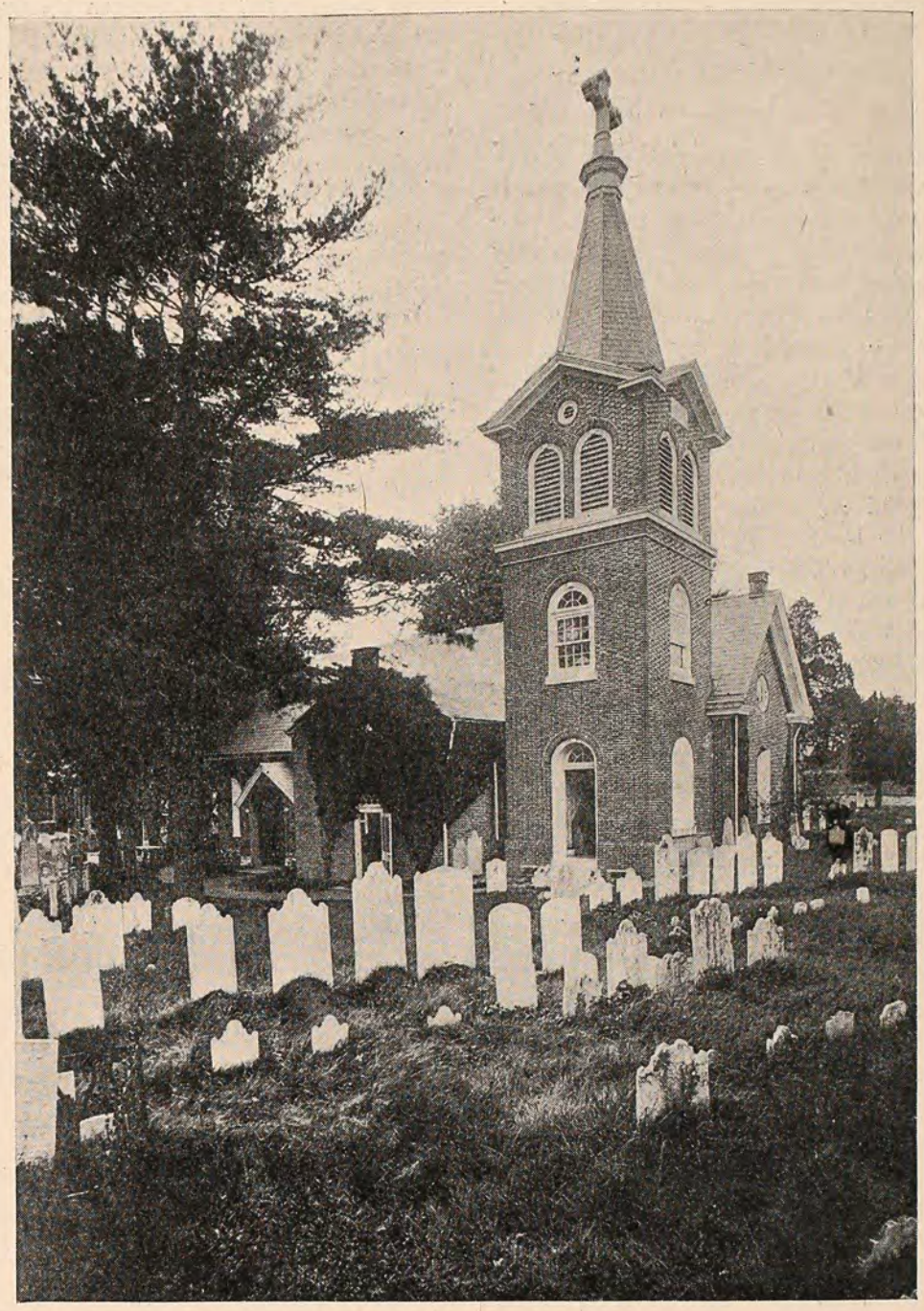
SOME FACTS AND FIGURES REGARDING THE DIOCESE OF PENNSYLVANIA

I. The Purpose of Diocesan Week. To give the people an idea of the Diocese, its extent, its history and manifold works, in order that they may realize how important it is, and may be stirred to support it more enthusiastically.

II. Geography. Diocese consists of Philadelphia, Chester, Delaware, Montgomery and Bucks counties. Area, 2,119 square miles. Population in 1910, 7,655,-111. Clergy (1918), 307. Parishes and missions, 188. Communicants, 60,143. Total receipts, $1,668,952.17. Value of property, $11,788,707.15. (*Journal of Convention of* 1918, pp. 117 and 411). Second Diocese in wealth and importance.

III. History. See Bishop Perry's "History of the American Episcopal Church," Vol. I, Chap. 13, pp. 223-247; "The Planting of the Church in Pennsylvania and Delaware." Also Vol. 2, Chaps. 2 and 3 passim. Charter of Penn, 1681, contains special provisions for Churchmen. Penn's plan of purchasing of Indians instead of taking their lands, due to influence of Compton, Bishop of London. First church, 1695. Thirteen churches in and about Philadelphia in 1724. Present Christ Church edifice built 1727; enlarged, 1732. Conversions from Quakerism occasioned some ill feeling, and Churchmen often in opposition to proprietary government.. William White, rector of Christ Church, prominent in Revolution. Duche chaplain of Congress. Efforts of White to organize the Church after the Revolution. The leading figure in the Church's counsels. Consecrated Bishop at Lambeth Chapel, February 4, 1787. Bishops of Pennsylvania: William White, H. U. Onderdonk, Alonzo Potter, Samuel Bowman, W. B. Stevens, Ozi Whitaker, Alex. Mackay-Smith, P. M. Rhinelander. Western part of State set off as Diocese of Pittsburgh in 1865. Central section formerly "Central Pennsylvania," now Bethlehem Diocese, 1871. Diocese of Harrisburg, 1904. Erie, 1910.

IV. The Diocesan Convocational System. See Diocesan Canons, edition of 1918, Canon VIII, p. 41 ff; "For the more efficient conduct of its missionary work the Diocese shall be divided into six districts, to be called convocations." Each convocation consists substantially of the clergy and lay delegates to the convention of the parishes and missions within its geographical limits. It is presided over by a dean appointed by the Bishop. It elects its own secretary and treasurer and delegate to the Board of Missions. It meets three or four times a year. It has control and supervision of the missionary work in its own district.



Trinity, Oxford
A parish dating from 1700, and possessing a Chalice given by Queen Anne

There are six convocations in all; three practically confined to the city and called the Convocations of West, North and South Philadelphia, respectively. The other three are: Chester, including the county of that name, and also Delaware County and part of Montgomery County. This convocation is largely agricultural in character, having in it some of the richest farming land in the State. Then comes the Convocation of Norris-

 jones town, covering, roughly speaking, Montgomery County north of the Schuylkill River, and Phœnixville, and then the Convocation of Germantown, which runs north, taking in the whole of Bucks County. In these two convocations also there is a predominance of farming land.

The Bishops of the Diocese, the Deans of these convocations and a lay delegate from each, together with nine other persons selected by the Bishop, constitute our Board of Diocesan Missions, having the direction of the diocesan missionary work.

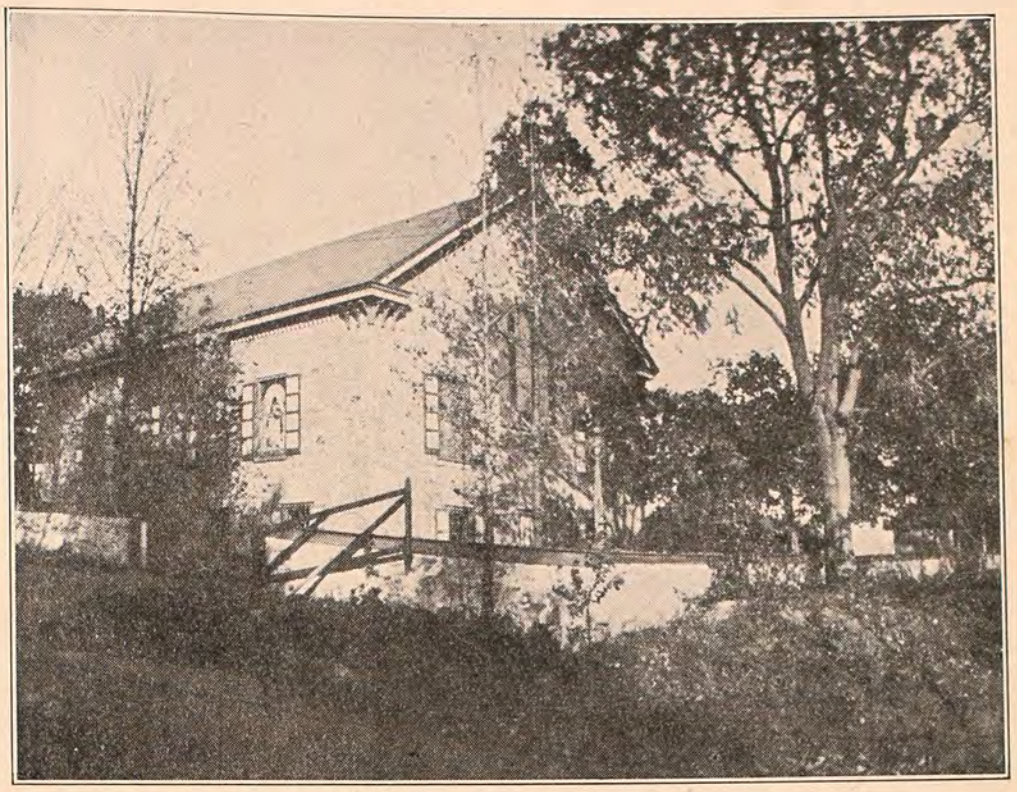
It is evident that in those convocations in which the churches and communicants are more numerous, and have the greater wealth, there is likely to be less need for missions than in the country districts in which the people are fewer and have less money. It is also evident that the people will take more interest and are better able to manage the missions of their own neighborhood. In order to combine local interest with practical efficiency in securing men and money for the places where the need is greatest, we have this peculiar way of procedure. Each year the Board of Missions meets before convention and makes up a budget of its needs. When the convention has passed upon it, the amount called for by it is apportioned among the parishes according to a carefully computed scale of giving ability. The money raised in each parish under this appor-

tionment plan is sent to the convocation treasurer, who, in turn, forwards it to the treasurer of the central board. Here it is divided up among the convocations and some other works, as their respective needs appear. Each convocation spends the money thus returned to it in assisting parishes that have fallen into decay, in maintaining old missions and starting new ones.

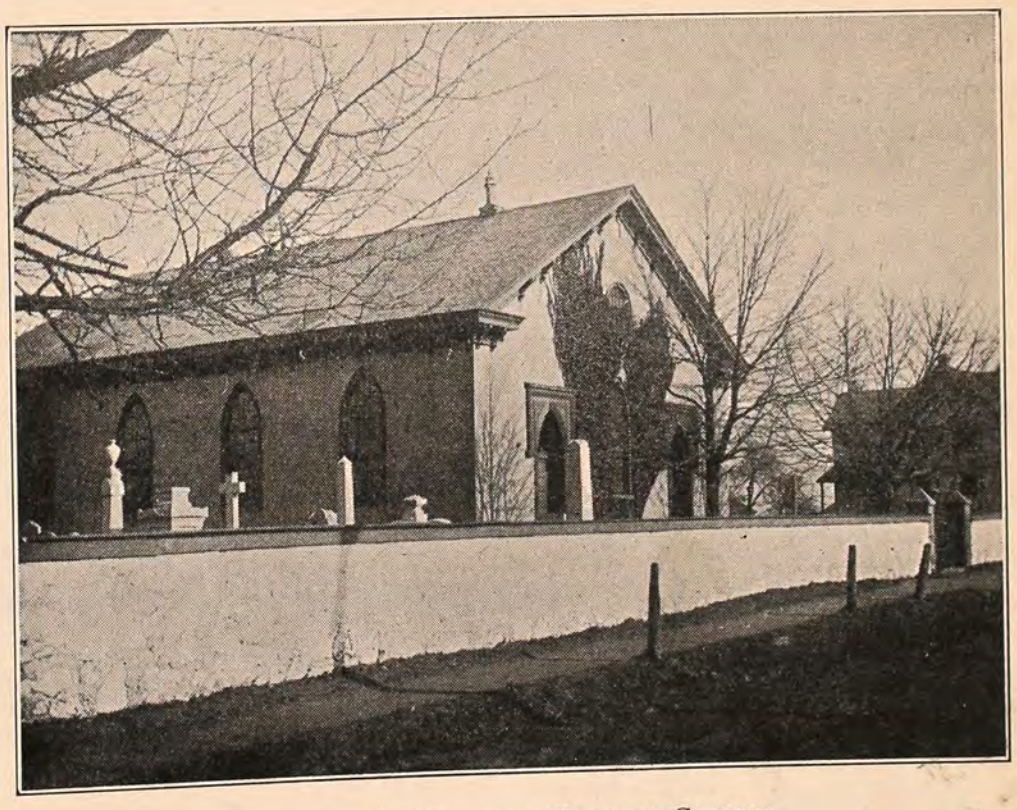
V. Rural Work, as illustrated in the Convocations of Chester, Norristown and Germantown. Chester Convocation will show difficulties and conditions. Chester Convocation has 7,306 communicants in 39 parishes and missions. Twenty-four of these have less than 200 communicants apiece and total 1,472; 15 have more than 200 apiece and total 5,834. The large parishes are chiefly in the immediate vicinity of Philadelphia. They average 388 communicants per parish. Country parishes average 78 apiece, and run as low as 11. The towns and townships in which the yare located are very small, *e. g.*, Warwick, population 275, New London 300. Many people are tenant farmers, whose residence is temporary, who lack community spirit, and are uninterested in the uplift of the community either educationally or religiously. The churches are of early date, Warwick, 1808; Pequea, 1810; West Chester, 1836; Honeybrook, 1837. The Church spent last year $4,810 for twenty different missionaries to keep the churches open. As an illustration not of directly religious work of Church but of the value of a missionary's influence and civic labors we may cite Honeybrook. Rev. E. L. Sanford bestirred himself to improving the school advantages of the country children, and to making a country high school serve as a community center. He writes:

"My relation to the movement was rather intimate, as I was president of the board of directors and chairman of nearly all the committees, but I served merely as a citizen and not because of my relation to the Church. My motive was to make a community so that the Church would have a population to work on.

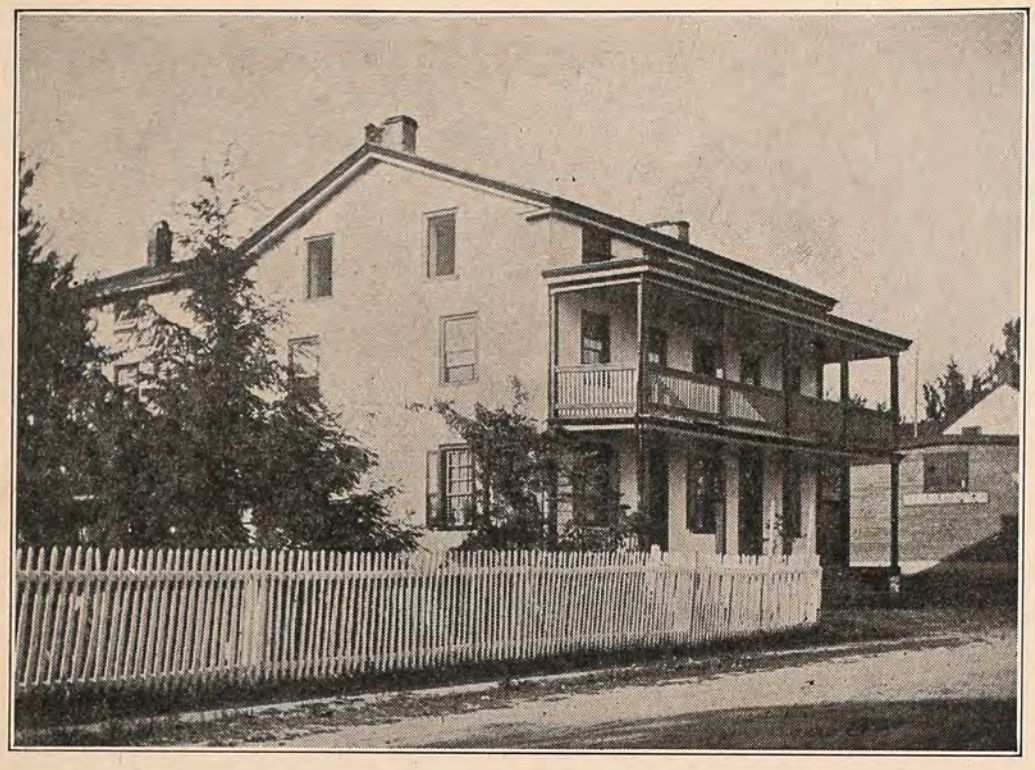
"The institution is known as the Honeybrook Vocational School. It is governed by a board of directors comprising all the school directors of the township and borough of Honeybrook, and is controlled by the State Board of Education, which pays two-thirds of the salaries, and controls the choice of teachers. There are three courses of instruction running through four years of nine months each. The academic course is that of a first-class high school. The agricultural course includes, beside a good foundation in academic work, such studies as chemistry of plants, agriculture, wood work and iron work, and all things in general that tend to make an intelligent farmer. The homemaking course for girls includes cooking, dressmaking, etc. The building which was recently erected by a tax of the town at a cost of $30,000, includes well-appointed laboratories and workshops for all the branches taught. The school is a real community center, and the specialists who teach the various branches conduct night schools for men and women, and the school room is the scene of frequent gatherings of an instructive character. The problem was this: The people who most need a school of that kind, least appreciate the need and have the least basis of taxation. It was my part to convince the taxpayers that it would pay to have such a school, and that it would not increase their taxes out of proportion to the advantages to be derived from it. The school tax, which provides not only for maintenance, but for interest and sinking fund, amounts to 6 1/3 mills. This tax also maintains eight district schools and a joint grammar school. My work as missionary at St. Mark's (Honeybrook) has been of a very simple kind. The parish is small and scattered and the church is in an isolated position. I have devoted myself especially to personal work with the lonely and neglected folk, but have tried to make the



St. Mark's, Honeybrook, Chester County



St. Mary's, Warwick, Chester County



THE OLD TAVERN AT WARWICK
Now the Rectory and Community House

church a bright spot in a rather cheerless region. The church is kept in good repair, and a pleasant Sunday-school and Guild Hall provided in the basement. A fine two-manual pipe organ with electric blower has been installed, and an electric light plant erected to supply light and power. In order to make up for lack of the experienced teachers, I have a powerful electric stereopticon, which shows pictures in the day time, and have developed a rather complete course of Bible lessons with hundreds of slides of my own make for illustration, and these lessons are given on Sunday morning to the Sunday-school, and worked up into 10—11690—The Church News jones evening sermons which are given in the church to a miscellaneous gathering. The church stands on a hill and we can light the whole grounds so brightly that they are noticed for miles around and quite a large gathering attracted on summer nights."

Is not that worth while?

The Church in the rural district does not confine her ministry solely to the immediate neighborhoods, but is helping solve some city problems. Thus the Church Farm School is located at Glenloch. It says in its prospectus, "The Church Farm School is intended to be a school where boys of lesser opportunity, between the ages of 12 and 15, may be given a practical education for five years and vocational training that will enable them to make their own way in the world. They will be trained in agriculture, floriculture, engineering, printing and carpentering. Each class will consist of about thirty boys and more applications were received for the first year than the accommodations provided for. The work is still in its early stages, but with every prospect of being most successful; and it is to be hoped that the interest of Church people will be aroused to a realization of its importance." The president is the Bishop; secretary, Rev. Chas. W. Schreiner, and treasurer, John V. Martin, Land Title Building.

An interesting example of the way Pennsylvania Diocese grapples with the problem of rural work is to be found in the Country Center Mission of Bucks County. This is very fully described in an article by the Rev. F. C. Hartshorne in THE CHURCH NEWS of the Diocese of Pennsylvania, May, 1916, p. 381 ff. I quote some sentences: "In 1907 the Convocation (of Germantown) appointed the rector of St. Luke's, Newtown, itinerant missionary with the whole of Bucks County as his territory. His instructions were "to obtain information concerning the clerical needs of the district and then to endeavor to meet those needs." A canvass of the important centers led to the discovery of about one hundred nominal church people, of whom more than seventy had at one time been communicants. The missionary regularly and systematically visited his scattered sheep, and tried to prove that the Church really cared for the people. In the spring of 1912, the Convocation, acting in conjunction with the Bishop, determined to extend the usefulness of the work, and to that end a central mission house, with a corps of workers, was planned. Because of being the center of trolley and railroad service in many directions and a place from which other places in the county could be

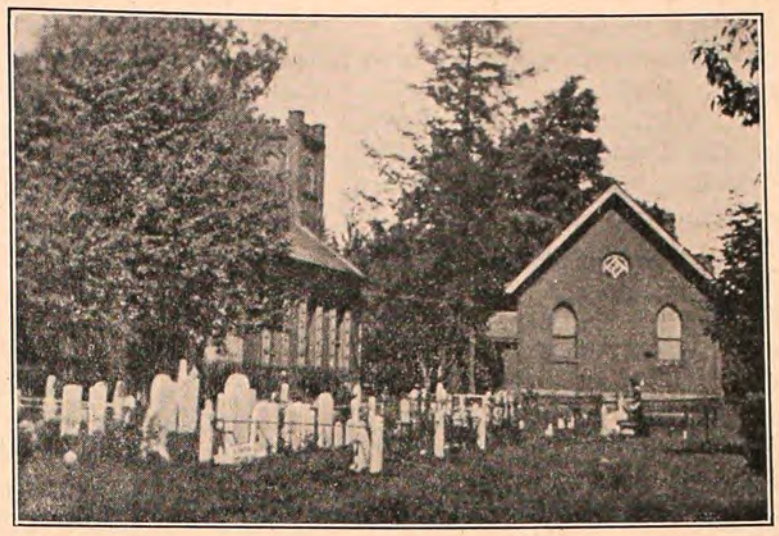
ST. PETER'S CHURCH AND PARISH HOUSE, GREAT VALLEY, CHESTER COUNTY

easily reached, Newtown seemed to be the logical location for the mission house. A suitable house in that town was rented and partly furnished by generous persons in the Convocation. It has been made the center of all work of a missionary nature in the lower half of Bucks County. During the past three years it has had the oversight of the work at St. James' Church, Bristol, and St. Andrew's, Yardley, until they become self-sustaining, and of St. James' Church, Langhorne; Trinity Chapel, Centre Hill; Grace Church, Hulmeville; St. Andrew's, Somerton, and Trinity Chapel, Cheltenham. In the territory under its care have been built the Church of the Incarnation, Morrisville; St. Columbia's Mission, Southampton, and St. Wilfrid's, Dolington. Missions have been planted at Frosty Hollow and Feastonville. Occasional services have been held at Newportville, Jacksonville, Newhope and Canada Hill. A congregation is being formed at Chalfonte. A second feature of the work has been that of the rural survey. The Church can only rightly apply herself to the work when she has collected and studied all available facts. We must know the people in their work, their pleasures and their ambitions; before we can understand them. . . . The canvass of these districts has revealed many opportunities for service. . . . The Bishop has also used the Mission House as a home for men who are considering the ministry as their calling, such as converts from the ministry of other religious bodies who come to test their vocation before entering the Divinity School, and younger men who have come to prepare for college or the Dvinity School." During the past year the Mission has had to deal with the difficult problems in connection with the war plant of the Bristol Shipbuilding Company and the Dupont Powder Company.

Another unusual work is the endowed Mission of All Saints', Fallsington. Although the town has only about 200 inhabitants, we have, through the generosity of one who used to spend her summers there, a church, rectory, parish house and library. A number of houses in the town are Church property and their rental pays the missionary's salary. The trust is administered by the Bishops of New Jersey, Pennsylvania and Delaware.

THE CITY WORK, chiefly of the three city convocations, has special features and problems, new churches to be started in growing sections of the city, parishes aided that are not fully self-supporting and the putting to practical use of those churches from whose vicinity the English-speaking people have removed, racial, foreign and rescue work.

VI. COLORED WORK. There are about 110,000 Colored people in Philadelphia.



ST. LUKE'S, NEWTOWN

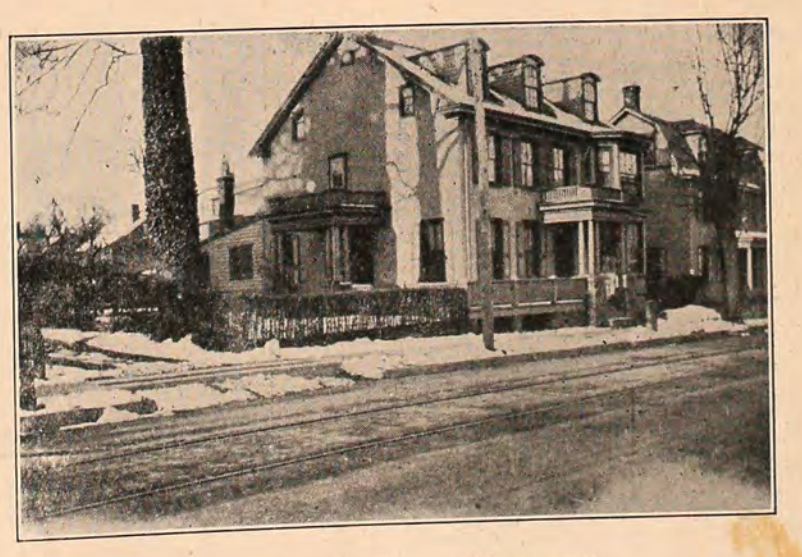
Next to Baltimore it has the largest colored population in the world. We have the oldest Colored congregation, St. Thomas' Church, founded in 1794 by a Colored man, Rev. Absalom Jones. Our work today is supervised by a Colored Archdeacon, Rev. Henry L. Phillips, D.D., and a commission of the Diocesan Convention, the Commission on Colored Work. Three city parishes, St. Mark's, Holy Trinity and Holy Apostles', maintain the large Colored chapels of St. Mary's, Phillip Brooks Memorial and St. Simon the Cyrenian. The Crucifixion and St. Thomas' are self-supporting parishes. There are eight other partially self-supporting or missionary stations. One of the missions is at Chester, and work is being done at Coatesville and Bryn Mawr. A missionary gives special attention to the railroad camps for employees.

The HOUSE OF ST. MICHAEL AND ALL ANGELS, 605-615 N. Forty-third Street, is a Home for Colored Crippled Children, the only one in the world to care for colored cripples exclusively. It was founded because of discrimination against them in other cripple homes. Beneficiaries, 29; receipts, last report, $31,789.24; expenditures, $30,347.16.

VII. WORK AMONG THE JEWS. A small work under the management of a commission appointed by the Bishop, Mr. John L. Zacker, missionary. Location of work, Church of St. John Evangelist, Third and Reed. The convention appropriated for this work (1918), two-thirds of year, $1,333.33. Total receipts for year ending May, 1918, $3,728.00; expended, $2,955.25.

VIII. WORK AMONG SEAMEN. There is a Committee on Church Work Among Seamen, of which the Bishop is *ex officio* head. *Journal for* 1918, p. 11. Work among seamen was organized in 1847. The Churchmen's Missionary Association for Seamen of the Port of Philadelphia was incorporated in 1849. Its work is carried on at the Church of the Redeemer, Front and Queen Streets, Rev. G. S. Gasner, chaplain. Also at the Biddle Memorial, 2815 East Cambria Street, Port Richmond. Receipts for year ending September 30, 1917, $4,814.57; expended, $4,780.68. The work has been necessarily limited by reason of the war.

IX. WORK AMONG THE BLIND AND THE DEAF. Under the supervision of two commissions appointed by the Bishop. For the blind, a woman missionary makes visits in co-operation with the



THE MISSION HOUSE, NEWTOWN

City Mission; 140 visits; expended, $224.04.

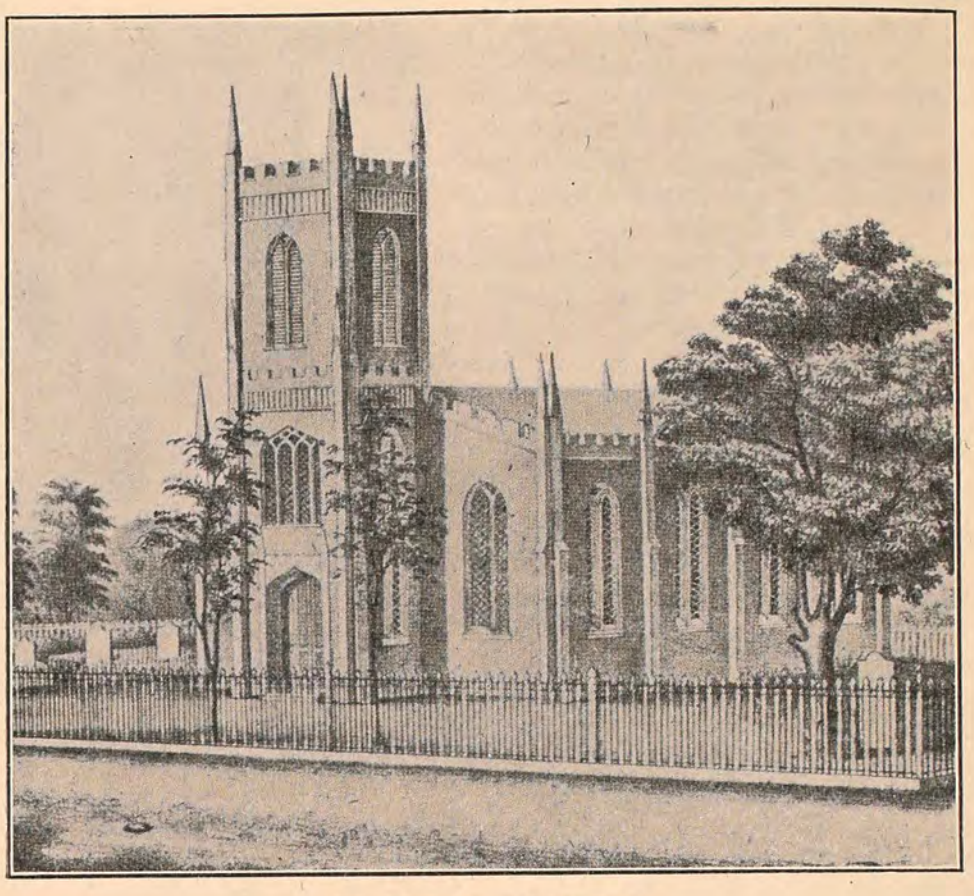
For the deaf, the convention makes an apportionment of $1,533.33 for last two-thirds of 1918. Maintains All Souls' Church for the Deaf, Sixteenth and Allegheny Avenue; 368 baptized persons; 328 communicants. The church is designed to be "a center of the worship, social life and recreation of a large number of deaf mutes." It is attended by numbers residing outside the city. Report for year, May, 1917, to December, 1917. *Journal of* 1918, p. 457. Receipts, $1,749.24; expended, $1,571.78.

X. Work Among People Speaking Foreign Languages. The convention makes an apportionment of $533.33 for two-thirds of 1918 for the French congregation of St. Sauveur, incorporated in 1872. "Associated for the purpose of worshiping Almighty God according to the faith and discipline of the P. E. C. of the U. S. A." The church is situated at the corner of Twenty-second and Delancey Streets. Rev. L. D. Malan, minister-in-charge. Communicants, 94; receipts, *Journal of* 1918, $2,420.20; expended, $2,096.62.

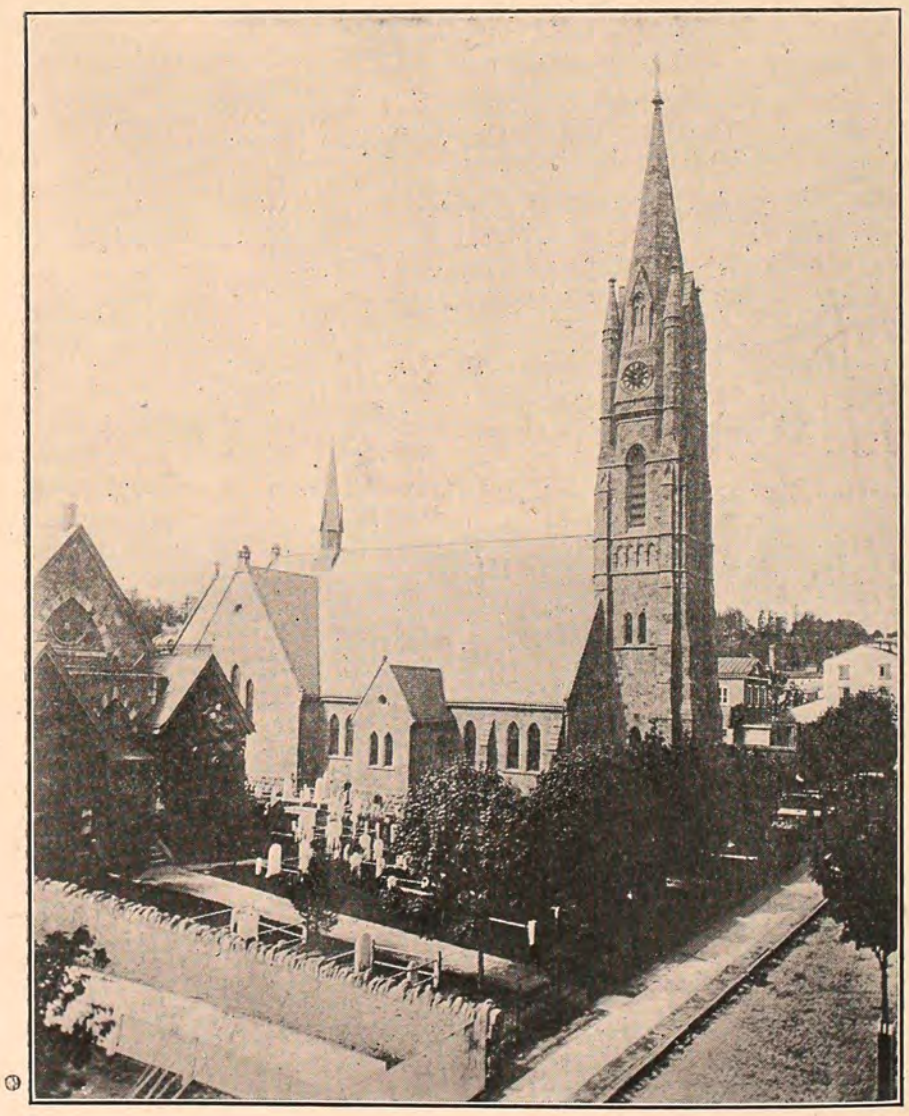
Work among Italians is under the management of a convention committee, *Journal,* 1918, p. 11, Bishop Garland, chairman. The convention apportioned, for two-thirds of 1918, $3,000. Work located at Italian Church of L'Emmanuello, 1024 Christian Street, Rev. T. E. Della Chioppa, missionary; 224 communicants. There is a small congregation of Italians under a lay reader at St. George's, Indiana and Livingston Street, and social work, temporarily suspended, at Cedar Hollow, near Glen Loch. Receipts for year, May, 1918, $6,398.49; expended $6,210.83.

Work among the Polish people has been carried on under the management of a subcommittee of the Commission on Church Work among Immigrants, *Journal* 1918, p. 10. Church apportioned for this work, two-thirds of 1918, $666.67. Congregations at St. George's, Indiana and Livingston, under Rev. J. B. Panfil, who also conducts a school for Polish children with the assistance of Deaconess A. C. Norris. The independent Polish Catholic Church of St. Valentine, Margaretta Street, Frankford, last November asked to be taken under the pastoral care of Bishop Rhinelander. Rev. J. B. Panfel in charge. A new congregation started with every prospect of rapid increase at the Church of the Advent, Rev. J. O. Pienionzek, missionary. This last work puts into use the old Church of the Advent, York near Buttonwood, which otherwise would be closed for lack of a congregation.

XI. Rescue Work. Under this head we have the Galilee Mission. Incorporated 1897, "to promote the religious, moral and temporal welfare of men by



St. David's, Manayunk
Built in 1857



St. David's, Manayunk
Built in 1881
"A delight to the eye and an uplift to the soul." Showing twenty-four years' architectural progress in the Diocese of Pennsylvania

such means as the Board of Directors may from time to time deem proper." Number of beneficiaries claimed in last report, 125,000; employment given, 1,531; meals, 26,156; lodgings, 1,523; baths, 10,000. Superintendent, Rev. J. J. D. Hall. Work located at 821 Vine Street. Convention apportioned for this work, two-thirds of 1918, $666.67. Total receipts, report of 1918, $3,789.14; expended, $4,257.92. The Inasmuch Mission was incorporated in 1915. Endorsed by the Chamber of Commerce. Work located in large establishment 1011 Locust Street, George Long, superintendent. Furnishes meals and lodging at cheap rates. Self-supporting. Receipts, for year ending March, 1918, $35,049.67; expended, $34,987.53. The Sheltering Arms of the P. E. C. in the City of Philadelphia is incorporated. It "provides a home for destitute women—married or single—with their babies, trains them in domestic sciences and provides a home for them—cares for orphaned babies, deserted wives with infants," etc. It is endorsed by the Chamber of Commerce. Supported by endowment, and subscriptions. Admissions in 1917, 214 women, of whom 110 with babies; 98 previous to confinement, 6 otherwise; 165 children, of whom 120 were with mothers, 45 without mothers. Receipts, 1918 report, $51,872.09; expended, $47,-255.13. The Church Mission of Help has no home of its own, but cares for young women and girls with children, though unmarried. Hospital care and home provided. Office, 225 South Third Street; executive secretary, Miss Dorothea Emlen; receipts, report of 1917, $3,765.86; expended, $3,227.32.

XII. The Philadelphia P. E. City Mission was incorporated in 1877. Headquarters, 225 South Third Street. It is chartered for the "support of the missions of the P. E. Church in and about the City of Philadelphia, including missionary work from door to door, and visitation of the inmates of reformatory and criminal institutions in said city. Also maintenance of a house of mercy, a home for consumptives, and sick diet kitchens, etc. Details of its manifold works may be obtained from its quarterly journal, *The City Missionary*. It maintains the Home for Consumptives, Chestnut Hill; Memorial Cottage for Tubercular Children and James C. Smith Memorial Home at Oakburn. From last report: Visits by missionaries, 21,750; Bibles, etc., distributed, 4,397; visits by social workers, 4,280; grocery orders, 6,000; articles of clothing given away, 2,748; receipts for year ending April, 1918, $29,222.98; expended, $29,728.65. Superintendent, Dr. W. H. Jefferys. General Secretary, Rev. H. C. McHenry. No formal connection with the Diocese.

XIII. Settlement Work. Saint Martha's House was incorporated in 1902 for "the improvement of the spiritual, moral, intellectual and physical condition of all who come within the range of its influence, and especially of those who live in the immediate neighborhood of the house. Also to give further training in Christian work to graduates of the Church Training and Deaconess House." The work is located at 2029 South Eighth Street. Deaconess J. W. Colesbury is superintendent. The settlement maintains a kindergarten, a library and a large number of classes and guilds, the details of which are given in its report. The Southwark Dispensary carries on its work at St. Martha's. The Dispensary was incorporated in 1873 and has an endowment of $11,200. Beneficiaries, 2,805 patients treated at the clinics and 2,000 visits made by the visiting nurse; receipts, $1,531.36; expended, $2,202.00. Anyone can enjoy the privileges of St. Martha's if they will apply and follow the rules of those in charge. St. Martha's belongs to the Diocese. It is endorsed by the Chamber of Commerce. Rceipts, last report, $11,275.56; expended, $11,140.29.

St. Agnes' House, 258 East Ontario Street, was established in October, 1917, to see if a Settlement House was needed in that section of the city. It carries on work as a Neighborhood House chiefly among the children. It is under the management of Deaconess Morris, and is supported by voluntary contributions. No figures as yet given.

XIV. Homes. For the aged we have Christ Church Hospital. In 1772 Dr. John K. Kearsley, an aged an honored benefactor and vestryman of Christ Church, died, leaving a bequest of a large portion of his estate for the establishment of this institution, "for the support of ten or more poor, or distressed women of the Communion of the Church of England." The institution was incorporated in 1832. Superintendent, Arthur R. Drake. Sixty-seven were in the home last year; receipts, $37,885.70; expended the same. The House of Rest for the Aged of the P. E. Church of the Diocese of Pennsylvania was incorporated in 1890. President, the Bishop. The home is situated corner Wayne Avenue and Haines Street, Germantown. Miss E. A. Herbst is the matron. Admission fee, $300. Only women received. Endowment, par value, $53,800; receipts, report of 1917, $4,526.09; expended, $4,918.06.

The Leamy Home was established under the wills of two ladies, daughters of the gentleman farmer on whose farm the Episcopal Hospital was subsequently built. By exactly similar wills it was ordered that their estates should accumulate for twenty years after their deaths. When the money became available it was found that about $800,000 was in hand. Great care was used in the purchase of land and erection of buildings of most approved model. An annual income of about $22,000 supports the home, which has a capacity of 50 inmates. Forty-one were accommodated last year. The house is not formally connected with the Diocese, but is entirely under Church management and is for gentlewomen of the P. E. Church. The house is situated at Mt. Airy. Matron, Mrs. C. L. Coulter. St. Anna's Home for Aged Women is a work under the management of All Saints' Sisterhood. Accommodates 16 elderly women who pay board. Supported by a small endowment, gifts and board money. The home is at 2016-2018 Race Street.

Home for the Homeless was incorporated in 1873, "to provide a place of shelter and residence for homeless females, irrespective of race, creed or color." The house is at 1327 Fitzwater Street and is used chiefly by the colored people. Endorsed by the Chamber of Commerce. Receipts, report of 1918, $4,072.40; expended, $4,039.66. Beneficiaries, 103.

Homes for Children. The Church Home for Children was incorporated in 1857. It is situated at Fifty-eighth Street and Baltimore Avenue. The object of the home is to give young girls practical training for self-support. They are admitted between the ages of four and nine. When fourteen they are withdrawn from the school and trained in housework. Parents and guardians pay according to ability. Receipts, 1917 report, $16,663.56; expended the same. An endowment of over $350,000. House of the Holy Child, incorporated in 1899 to provide a home for colored children (girls) who have been deprived of a home with their relations. House located at 625 and 627 North Forty-third Street. Receipts, report of 1918, $10,-271.59; expended, $9,681.80. Home of the Good Shepherd for Boys, located at Rosemont for the care of dependent boys, without proper home influence or surroundings. Beneficiaries, about 30. Receipts for year ending October, 1917, $12,954.04; expended, $12,843. Home of the Merciful Saviour for Crippled Children, 4400 Baltimore Avenue, for the "care, support and maintenance, without charge or remuneration therefor, of children crippled by disease, accident or in any other way." Homeless, destitute crippled children not over six years of age, from any city, State or county, taken without board or entrance fee. Mentally deficient children not taken, nor colored children. About 55 children at the present time. Receipts for year ending October, 1917, $36,340.28; expended, $35,218.97. For the corresponding home for colored cripples, the House of St. Michael and All Angels, see under Colored Work.

XV. Medical and Surgical Aid. The

Hospital of the P. E. Church in Philadelphia; incorporated in 1857. Situated, corner Front and Lehigh. Supported by endowments, subscriptions, State appropriations, and payment for services. Expenditures in 1918, $272,888.64; deficit, about $45,000. Beneficiaries, 4,619 patients in 1918 and about 26,000 dispensary cases. Church Dispensary of Southwark, see under Section XIII. In conjunction with the other Dioceses of the State a chaplain is supported at the sanitarium for consumptives at Mont Alto. The Convention apportions $125 for this purpose.

XVI. Agencies for the Printing and Dissemination of Bibles, Prayer Books and Tracts. The Bishop White Prayer Book Society, incorporated, supported by endowments and subscriptions, distributed in the past year, in 50 Dioceses, 10,146 prayer books and hymn books combined, 593 prayer books and 191 hymnals, 427 Italian prayer books, and 27,000 special prayer books for soldiers and sailors. Receipts for 1916-17, $5,-285.75; expenditures, $4,719.90. Secretary, Rev. W. Arthur Warner, Church House. The Female P. E. Prayer Book Society of Pennsylvania, incorporated 1860 for the gratuitous distribution of the Book of Common Prayer used by the P. E. C. of the U. S. A. Endowment, $7,400. Receipts, report of 1917, $1,470 85; expenditures, $1,151.03. Twenty-eight grants of books: 1,517 prayer books, 915 hymnals. The Episcopal Tract Society of Philadelphia, incorporated, distributed 22,000 tracts during the year covered by report of 1917; receipts, $399.96; expended, $150.21. Tracts gratis on application.

XVII. Educational. The Church Training and Deaconess House of the Diocese of Pennsylvania, incorporated, has for its object the training of women for church work, especially as deaconesses. House, 708 Spruce Street. President, the Bishop, who appoints the members of the Board of Managers. Receipts for year ending October, 1918, $10,276.44; expenditures, $9,466.95. Faculty of nine members; also eight instructors. Head Deaconess and House Mother, Clara M. Carter. The Divinity School of the P. E. Church in Philadelphia is not connected with the Diocese, though having its home therein—students. The Episcopal Academy and Delancey School, the former founded in 1785, "on account of the unjust and unconstitutional act of the legislature in the invasion of the chartered rights of the College Academy and charitable schools in the City of Philadelphia," was incorporated in 1834. Delancey School, founded in 1877, recently consolidated with it. A private pay school for boys, controlled by churchmen. A Diocesan Board of Religious Education is established by Canon XVI. It consists of the Bishops of the Diocese, six members elected annually by the Sunday-school Association of the Diocese, six more triennially by the Convention and six appointed by the Bishop. The Sunday-school Association is composed of all clergy and Sunday-school officers of the Sunday-schools of the Diocese and is authorized to co-operate with the board. Officers listed on p. 8 of *Journal* of 1918. Report of board on p. 440. Apportionment by the Convention for 1919, $5,000.

XVIII. A Social Service Commission, appointed annually by the Bishop and listed in *Journal* of 1918, page 9. Reports annually to the Convention and issues bulletins from time to time. Annual Report, p. 461 ff of *Journal,* 1918.

XIX. The following nation-wide societies have important local branches in the Diocese:

Woman's Auxiliary of the Board of Missions.

Junior Department of the Woman's Auxiliary.

Brotherhood of St. Andrew.

Daughters of the King.

Girls' Friendly, maintaining the Bessie Thomas Memorial Lodge, a boarding house for working girls at 2052 Catharine Street. Also Holiday House, 644 Hughes Street, Cape May, N. J.

The War Commission. Details contained in full report. Receipts, 1918, $129,613.52; expenditures, $128,960.62. Its work located in the various cantonments, notably Camps Dix and Meade.

The Church Pension Fund. Total receipts of Diocesan Committee, February 7, 1917, to May 2, 1918, $39,800.92. Number of beneficiaries four prior to close of 1917.

The Church Periodical Club.

[The facts and figures above were compiled by Rev. Elliot White, Rector of St. Mark's Church, Philadelphia, from data collected at the Bishop's request, by himself and Mr. S. M. Bayard. They were for the use of the leaders in the Diocesan Week of the Every Member Campaign, and for rectors and others desiring to inform their congregations 14—11690—The Church News jones of the work of the Diocese. The work is too valuable not to have a wider circulation and be permanently preserved.]

CONVOCATION OF NORRISTOWN

At a meeting of the Convocation of Norristown on Wednesday, March 12th, the Rev. William Herbert Burke, of the Washington Memorial Chapel, Valley Forge, who has been dean of the Convocation for nine years, resigned, and in his place the Rev. J. Kennedy Moorhouse, of Calvary Church, Conshohocken, was elected dean. The Rev. Nathanial B. Groton, of St. Thomas', Whitemarsh, was elected secretary, and Mr. F. M. Cresson, treasurer.

ADDRESS BY THE RT. REV. PHILIP M. RHINELANDER*

There has been and still is, very generally among Christians in this country, a shrinking from the crucifix, *i. e.,* the representation in wood or stone or metal, not simply of the Cross but of the Cross with the dead body of our Lord stretched out upon it. Probably most of us here present would not feel quite at home with it in our houses or even in our churches. This shrinking, through long and strong tradition, has become a settled mental habit—a sort of spiritual instinct. It even has a moral sanction: it never occurs to us to question or examine it. And yet, if we were quite honestly and fairly to interrogate it, I wonder sometimes what the verdict would be upon the evidence. Is this instinctive shrinking from the crucifix really a sign of love and reverence? Does it come simply from a wish to keep it safe from profanation? From a fear that, even in this supreme instance, familiarity may breed contempt? *Or* do we shrink from it simply because we shrink from what it stands for; because what it tells of, with such an agonized insistence, is quite alien to our plans and aspirations; because it would threaten us, if we really came to live with it, with a veritable revolution, which would turn the lives which we are living upside down?

However that may be wth us, our boys in France and Flanders have become very much at home with our Lord upon His Cross. The familiar crucifix at every crossroad, on every altar, and in every churchyard has been to them, not a mere sign of a foreign and unfamiliar faith and habit of devotion, but a veritable sacrament of a divine fellowship and an imparted grace. The famous crucifix which for so long stood as by a miracle amid storms of German shot and shell above the English trenches—first thing seen at sunrise and the last at sunset — meant unutterable things for those brave, cheerful, self-devoted boys. Perhaps at home before the war there had been little thought of Him or sight of Him. But there, in that Hell on earth, He was right over them and always with them, calm, immovable, fearless, quite clearly conqueror and Lord.

There is a striking phrase used by these men in describing their experience: they speak of *"coming out at the other side of fear"*—passing through it like a cloud, putting it everlastingly behind them. I can imagine no better definition of God's peace in our hearts than just that phrase: "coming out at the other side of fear." And these boys of ours have found it in the fellowship of Christ who died that He might give it to them and to us all in just that way.

A Memorial Service, such as this,

*Delivered at a service in memory of Lieut. Newbold Rhinelander, Nov. 16, 1918.

ought to be something much more than an act of loving homage to those brave, choice, eager spirits who have given up their earthly lives that we may live at liberty: more even than a sure promise to honor and cherish their memories for all the time to come. They call on us for more than gratitude. They call us—by the brave fight they made, by the brave death they died, by the brave life they are now living, to keep close within their fellowship,—to find the peace and victory they found in the same way they found it.

Thank God for their Victory and ours. Thank God that the slaughter is finished and the guns are still. But, even as we thank Him, let us even more fervently pray for grace to fight the good fight of faith; to finish the work for which now the way is open; to build in a new world, made new by sacrifice, the City of God, the Kingdom of Heaven upon Earth, where the crucified shall reign. It will be a difficult business to make a world at peace out of a world in pieces. It can be done only by the spirit of sacrifice—the spirit of the Cross in every one of us. Doubtless the flesh is weak and hugs its pleasures and its privileges. But then this flesh has been made strong.

We have seen the glory of its strength; our hearts and minds are full of it. Christ is the first fruits—after Him they that have seen Him and followed Him when He has come and called.

I cannot believe that we shall be found 24—CHURCH NEWS—11690 jons wanting at this hour; if only we will open our hearts to its compulsion, to its whole weight of meaning and inspiration: God in Christ crucified: the Lord of Life and King of Glory: our dear dead passed on and up into His closer fellowship and more active service: the witness of our own hearts that no other God has a rightful claim upon us: no other ideal is really natural and native, really worthy of our manhood and womanhood.

Here is an irresistible appeal. God help us all to live and die in answer to it, to the glory of His name, the safety and honor of our country, and the good of all men.

Dean Edwards, of Detroit, who was to have been the special noonday preacher at the Garrick Theater the first week in Lent, was prevented from filling his engagement by a bereavement in his family, his place at the last minute being taken by the Bishop Coadjutor of Central New York, Dr. Fiske, one of our former clergy, whom his many friends in the Diocese were only too glad to greet once more. His course of addresses on "Sincerity" were characteristic in their pointedness and piquancy and captivated the large audiences which day after day crowded the spacious auditorium.

THE BROTHERHOOD OF ST. ANDREW PLAN FOR SERVING RETURNING MEN

That every church in the country can give valuable service to the homecoming soldiers, sailors and marines, is the basis of a campaign launched by the Army and Navy Department of the Brotherhood of St. Andrew, following a conference of its camp secretaries, held at Camp Gordon early this month. The plan is to organize in each church a committee, composed of its active laymen, to be known as the Church Welcome Committee. The object of the campaign is to extend a warm personal welcome to the men as they return home, absorbing them into active fellowship within the Church and enlisting their constructive co-operation to the end that the functions of the Church may be conserved and quickened.

To give practical help in organizing these Church Welcome Committees, the Army and Navy Department of the Brotherhood is sending many of its experienced camp secretaries into the several provinces to engage in this work. The plan of the Brotherhood is the result of a wide survey of opinion among Bishops, clergy and laymen of the Church, as well as among the military and welfare personnel of the camps, both here and overseas. A booklet, combining the suggestions thus gathered, has been prepared by the Brotherhood under the title, "When the Boys Come Home—A Practical Parish Plan," and has been sent to the rector of every parish in the country.

The plan for the Church Welcome Committee follows no set formula, but centers around four phases of the returning man's life; his family, his job, his social life and his parish life. It aims to render real service to the men in lieu of the rousing welcome that reaches a grand climax and is over.

Members of the committee visit the men's homes. If anything is needed there, they take steps to provide for it. They extend a hearty welcome personally to the man and his family and aim to bring both into closer relationship with the Church.

Active business men on the committee interview the returned man and give him counsel and advice, as well as help, so that he may be fitted into the job best suited to his ability. There is no duplication of effort here in that the committee co-operates with the U. S. Employment Service and other agencies organized to supply jobs for men discharged from the service. The committee also interviews local business men and keeps in close touch with jobs that are open.

All phases of work and entertainment planned in the community by agencies organized for that purpose are studied and the committee co-operates with them. Invitations are sought to bring the returned men together in little groups, at the homes of various members of the parish, arrangements being made, where possible, to have one of the men back longest invited to the same home at the same time. Every effort is made to have the men feel that they are part of the plan and are not being patronized. As they return and are welcomed they automatically become members of the committee and plan with the other members the best means with which to welcome those who will return later.

The keynote of the whole plan is to help the other fellow, the basis of the Army and Navy work of the Brotherhood in the camps; to give the returned men a real welcome back into the Church and by service to show them that the Church has a place for them and needs them.

Every effort is made to bring the returned men into the various active organizations of the Church's work and to provide work in the Church for every man according to his ability and opportunity.

The committee meets at least twice a month, when views are exchanged, fellowship developed and the practical problems of Christian living and the development of the parish influence in the community are discussed.

It is the aim of these meetings to build up a morale among the laymen of the parish that will carry over and result in an increase in the spiritual life of the community.

Parishes desiring further information on the working of this plan, or those who desire a visit to the parish by one of the Brotherhood's Camp Secretaries now engaged in this work, should communicate with F. S. Titsworth, Executive Secretary, Army and Navy Department, Brotherhood of St. Andrew, Twelfth and Walnut streets, Philadelphia, Pa.

PRAYER FOR RECONSTRUCTION

O God, our Heavenly Father, send Thy blessing upon the men and women of our Nation and those of our Allies engaged in this great work of restoration and reconstruction. We pray that they may maintain the ideals and standards for which they fought; that they may be protected from dangers and shielded from the temptations which surround the victorious. Grant that their efforts may inspire confidence and deeper friendship in the nations they are aiding and reflect honor upon the nation they represent: that through their labors and our unselfishness and support a permanent peace may be established; through Jesus Christ our Lord. *Amen.*

A LETTER FROM CHAPLAIN GROTON TO HIS PARISHIONERS

With the American Army of Occupation

Coblenz Bridgehead Area
Vielbach, Germany.

My Dear Friends:

I little thought when I mailed you my last letter that I should be writing you another from this side of the Rhine. Yet here I am, very comfortably billeted in the enemy's country! If you will look on the map to a spot about twenty miles northeast of Coblenz, you may possibly find the little towns of Vielbach, Nordhofen and Quirinbach. If so, you can imagine their populations suddenly increased by a thousand men, which is the size of our battalion. Not a house escapes its enforced hospitality, and must afford shelter for as many of our soldiers as it can conveniently accommodate. There are perhaps four in one room, eight in another, twelve in another, according to the size, all sleeping on straw ticks on the floor. The newspapers credit us with a bed to a man, and an electric push button over each bed. But don't believe them—it isn't true!

My orders to join the 18th Infantry Regiment were mailed early in October, but due to faulty service did not reach me till after the middle of November. The delay prolonged my time of service in Paris, and enabled me to share in the joy of that great city as the news of the signing of the armistice came in. It was a swift, contagious joy that seemed to sweep through the streets, bringing thousands upon thousands of Allied flags fluttering at the windows. Amidst the booming of guns and the ringing of bells, people for the moment forgot the four terrible years that lay behind them and gave themselves over to the gladness of the day.

I left Paris on November 19th, traveling by train over Château-Thierry to Toul, and then on to Nancy. Going north from there we crossed the former German boundary line at Pont-a-Mousson, the station of which was completely demolished, and came into the fortress-city of Metz. It was occupied by French troops. The monuments erected to the German emperors had been overturned by the population during the last few days of the war. William the First stood upon his head, and young girls in quaint Alsatian costumes danced about him. Whatever German sympathy there may have been was carefully concealed.

From Metz I pushed on to Luxembourg, where two days before elements of the First Division had paraded before General Pershing and the Duchess of Luxembourg, and from there on to Grevenmacher. At last I had caught up with the regiment, which since the night of November 11th had been hiking eastward from Sedan! It was then the twenty-fourth of November.

On the morning of December 1st, in column formation, we crossed the bridge over the Mosel River, the first American troops to occupy German territory. It was a grim sight; platoon after platoon, with helmets and rifles and packs slung, beginning the long march down the valley to Coblenz. The German people stood silently at the doors of their houses as we passed through the villages, or gathered in little groups to watch us go by. But the children waved to us, and occasionally a tiny hand was slipped into the big palm of one of our soldiers. Day after day we marched through the most beautiful and picturesque country. The river cuts a deep valley through the hills, which, covered with vineyards, rise precipitously to a great height on either side. Now and then an ancient castle towers up over the river and reflects its image in the waters far below. From the days of the Cæsars armies have passed up and down the Mosel Valley, but never before have these monuments of an old civilization looked down upon the soldiers of the new world. It was a strange and striking contrast. And we knew that to the north of us long columns of English troops were marching on Cologne, and that to the south of us the French were nearing Mainz.

On December 12th we reached Coblenz, and on the morning of "Friday the Thirteenth" we crossed the Rhine into the 30-kilometer circle, which, by the terms of the armistice, is known as the Coblenz Bridgehead Area. I shall never forget that morning. It was exactly 4.30 A. M. when I crossed the bridge, going ahead to billet the battalion for the night. Behind us lay the proud city that had once been the German General Headquarters, and opposite, across the river, rose the mighty fortress of Ehrenbreitstein, the Gibraltar of the Rhine. And even in the darkness we seemed to be aware of an unseen hand tracing out the destiny of the nations.

I should like to tell you of our life here if space permitted. It is a hard and tedious work for men who are homesick. I help in any way that I can in getting things that they need. Then there are the services on Sundays. We had a splendid Christmas in Siershahn, a preaching service followed by the Holy Communion in the morning; and in the evening an entertainment with real ice cream, which Miss Ely brought from Coblenz! The nearby Protestant church in Nordhofen is always at our disposal, and there I have held several services. The German people are allowed to go about their business undisturbed, so long as they do not infringe upon the military regulations. I have not seen a single instance of hostility or ill-will. There is a scarcity of food, and I look to our own great nation to come to the rescue, if the terrors of Bolshevism are to be avoided. There is a longing for peace and order in the land. To that end we must give what aid we can.

I know that you are wondering, as I am wondering, about my return. I can only quote an extract from a recent bulletin from Bishop Brent, the Senior Chaplain of the A. E. F.: "Since demobilization has set in chaplains have ceased coming over, entailing a greater amount of work for those who are here. Only those chaplains are returning to the States who are physically disabled or otherwise disqualified, and the few necessary to accompany the troops home. Chaplains are expected to continue at their post of duty until such time as they can be spared. Grave problems face the A. E. F. in these days, and no chaplain should consider his duty fulfilled until he has rendered all assistance possible." That is the only answer I can give. But let me say once again with what eagerness I look forward to being with you when the time comes for my return.

I hope that this letter will reach you in the weeks immediately preceding Lent. May it be for us all a season in which we shall come to a new obedience and discipleship in the Master's service. I am,

Faithfully and sincerely,
John M. Groton,
Chaplain, U. S. A.
Second Battalion, 18th Infantry Regt.,
First Division, A. E. F.
15th January, 1919.

PRAYER FOR THE RESTORATION OF THE MINISTRY OF HEALING

O Lord, our Loving Saviour, and Healer of all diseases, who didst commission Thy Church to build up Thy Kingdom, not only by preaching Thy Gospel, but by healing the sick; send Thy blessing, we beseech Thee, upon the efforts now being made to restore this ministry to Thy people. Pardon our past neglect and because of it inspire us to greater zeal. Bless all whom Thou has called to be fellow laborers with Thee in this work; enlarge their vision; increase their faith and give unto them health of body and of soul. Grant that they may exercise this ministry in entire dependence upon Thee and for Thy Glory; who livest and reignest with the Father and Holy Spirit, one God, world without end. *Amen.*

During Lent the minister in charge of St. Mary's, West Philadelphia, the Rev. Charles A. Rantz, will be assisted in the weekday and Sunday services by the Rev. Joseph H. Earp.

VISIT OF THE ARCHBISHOP OF WORCESTER

One of the happy by-products of the war has been the coming to this country in larger numbers than ever before of men of light and leading from the nations allied with ours, on errands patriotic and international. The Church has shared the benefit of these visits in many cases, and churchmen will not soon forget the coming of the Archbishop of York a year ago, nor the more recent presence of the Bishop of Oxford. The Archdeacon of Worcester, the Ven. John Harold Greig, was the latest of our ecclesiastical guests from Great Britain, and spent with us the week from March 1st to 8th, to our great pleasure and benefit.

Archdeacon Greig is skilled in the preaching of missions and retreats, and has had some very moving and instructive experiences in England during the war; and brought to us a message of deep import, which he communicated to a number of different groups of our people during his stay. On Quinquagesima Sunday he preached at St. Mary's Church, West Philadelphia, to a large congregation, which included many professors and students of the University of Pennsylvania. In the evening, he was the speaker at Bryn Mawr College Christian Association service. On Monday, the 3d, he conducted the annual pre-Lenten conference of the clergy of the Diocese, at the Diocesan Church of St. Mary, and in the evening of the same day spoke to a gathering of Church students in the Houston Hall of the University. On Tuesday, at Witherspoon Hall, he spoke to a large body of women, mostly war workers, on social conditions and problems in England following the war. This was one of the most impressive of his utterances. He explained the proposals of the British Labor Party, and of the Whitley Report, and spoke in an optimistic vein of the democratic movement in industry and social life which he believes to be transforming in a wonderful way the life of the nation.

On Ash Wednesday the Archdeacon began a series of three noon addresses at Old Christ Church. Crowded congregations heard these stimulating talks on Wednesday, Thursday and Friday. On Ash Wednesday evening the Archdeacon preached at St. Simeon's Church. On Thursday he visited the Deaconess' House and the Philadelphia Divinity School, and Friday morning he addressed a number of the members of Miss Coles' Tuesday Bible Class at her residence on Walnut Street.

Archdeacon Greig went from Philadelphia to Providence, R. I., and after several visits to cities in New England, he is to return to New York and preach throughout Holy Week at Trinity Church.

POEMS READ BY ARCHDEACON GREIG AT THE DIOCESAN CHURCH

Worship

And now the wants are told that brought
  Thy children to Thy knee:
And lingering here we ask for nought
  But simply worship Thee.

The hope of heaven's eternal days
  Absorbs not all the heart,
That gives Thee glory, thanks and praise
  For being what Thou art.

For Thou art God—The One, The Same,
  O'er all thongs, High and Bright;
And round us when we speak Thy Name
  There spreads a heaven of light.

O! wondrous peace in thought to dwell
  On Majesty Divine:
To know that nought in man can tell
  How fair Thy beauties shine.

O Thou, above all blessings blest
  O'er thanks exalted far,
Thy very greatness is a rest
  To weaklings as we are.

And when we feel the praise of Thee
  A task beyond our powers,
We say, a Perfect God is HE
  And He is wholly ours.

All glory to the Father be,
  All glory to the Son,
All glory Holy Ghost to Thee,
  While endless ages run.

—William Bright.

"Weak is the Effort of My Heart"

Lord, I have laid my heart upon Thy
    altar,
  But cannot get the fire to burn;
It hardly flares ere it begins to falter
  And to the dark return.

Old sap or night fall'n dew makes damp
    the fuel,
  In vain my breath would flame provoke;
Yet see! at every vain attempts renewal
  Ascends to Thee some smoke

'Tis all I have—smoke, failure, foiled
    endeavor,
  Coldness and doubt and palsied lack;
Such as I have I give Thee—Perfect
    Giver,
  Send Thou Thy lightning back.

—George Macdonald.

The Rev. Thomas S. Cline, of Grace Church, Mt. Airy, after almost two years' service as chaplain to a regiment of engineers "over there," returned to this country the middle of March, and after the demobilization of his regiment will resume his regular duties as rector of the parish.

MEN'S CLUB

The annual dinner of the Men's Club of the Parish of the Resurrection, Philadelphia, held on February 3d, came up to our high expectations and squared with the splendid standard of previous years. Perhaps it was more solemn than many of our preceding meetings, but that was in keeping with the spirit of the times. Close to two hundred men from the neighborhood enjoyed the occasion, and went away with a goodly store of helpful information.

There were three speakers. Rev. George C. Foley, D.D., of the Divinity School, an old friend who has been with us before, after entertaining his hearers with a number of quick thrusts humorously given, spoke on the new spirit of the times, interpreting our duty under the circumstances. He was followed by Mr. Philip E. Howard, the president of the *Sunday School Times,* of Philadelphia, who had recently returned from Ireland, England and France, where he was the guest of the British Government on a tour of inspection. He gave us some light on the Irish question, the marvelous work of preparation on the part of the British Government and her people, and of the awful devastation that has swept over France. Having traveled eight hundred miles in automobiles along the front in France and Flanders, just after the armistice was signed and when it was possible to inspect thoroughly the conditions in these districts, his message was especially illuminating.

One of our boys, Lieut. Horace Drever, who recently returned after a year's aviation service in Italy and France, told us of his personal experiences overseas. Lieut. Drever has received a service citation from the Italian Government, and had some unusual experiences as an aviator, though his natural modesty would not permit him to speak as freely as we might have wished.

A good supper was served, particularly in view of the present high cost of war living.

The music was a feature of the occasion. The cornetist, Mr. Harry Matthews, and trombonist, Mr. S. Shubert, assisted the soloists, Dr. Golden, Mr. Vernon, Mr. Munder, Mr. Hornby and Dr. Whalley. As usual we were indebted to Dr. Irving Whalley for this part of the program as well as the arrangements for the dinner.

J. O. M.

The group of memorial windows which add so much to the effectiveness of the interior of the Church of the Resurrection, Broad and Tioga Streets, is to be completed by one whose subject is to be "Christ in the Garden of Gethsemane," the gift of Mrs. Ackroyd, an old and valued parishioner.

In Memoriam

✠

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed.
Thy Name, O Jesu, be forever blest.
Alleluia.

Henry D'Olier

St. Matthew's Church, Philadelphia, has sustained a severe loss in the sudden death on the evening of March 15th of Mr. Henry D'Olier, who was stricken on the street with a heart attack as he was on his way to attend a meeting of a loan association in which he was very much interested. The deceased, who was in his eightieth year, but active beyond his years, had long been prominent in the business life of Philadelphia, was connected with a number of organizations and clubs and was a veteran of the Civil War. But the supreme interest of his life was the parish with which he had been so long connected and which for over a quarter of a century he served as vestryman, warden and treasurer. He is survived by a widow, several children and numerous grandchildren. Funeral services were conducted on Monday, March 17th, from the church, with Dr. Yerkes and the Rev. L. M. Caley officiating, the interment being at West Laurel Hill.

Thomas Gravell

A familiar figure has passed from among us, the figure of one who has been one of the most devoted communicants that this parish of the Advocate has ever had, Thomas Gravell. His name was placed on our communicant list more than thirty years ago, and during all that time he was the very personification of faithfulness to his Christian obligations and privileges. In the chapel first, and then in the church, for more than twenty-two years, and until he was prevented only by advancing years, he sang in the church choir. Two weeks ago he was taken to the hospital, suffering from pneumonia, and after improvement and subsequent relapse, he passed to that well-earned rest that is the rightful inheritance of God's faithful people, on Monday, the third of March, and was buried on the afternoon of Ash Wednesday from the church he loved so well.

H. M. M.

John Lewis Smith

It is always hard to lose a friend. It is especially hard to lose one who has been tested through long years and always found faithful, loyal and eager in the common interests which bind you together. In the death of Mr. J. L. Smith the Church of the Holy Apostles loses one of its best, most useful and highly respected members.

If one word above another describes him, it is the word "faithful." As a member of the church he could be counted upon to be present at the services, come fair weather or foul, come whatsoever enticements elsewhere.

In Sunday-school, as teacher and later as officer, his record of attendance was one hundred per cent. To his duties as a vestryman he brought a high sense of obligation and concern. His judgment was sound and his perception true. And at this moment I can recall no occasion when he declined a duty laid upon him.

It is good to have known him, good to have companioned with him in the things of God. May light eternal rest upon him, and may he have the joys of *His* presence above Whom he so faithfully served here below.

G. H. T.

THE RESOLUTIONS OF THE VESTRY.

WHEREAS, It has pleased God in His wise and loving providence to take unto Himself the soul of our late fellow-vestryman, Mr. J. Lewis Smith.

WHEREAS, Mr. Smith was a vestryman of the Church of the Holy Apostles for forty years; and

WHEREAS, We are conscious of a great loss in the passing of one from our midst who was always faithful to his duties as vestryman, in attendance upon the services of the church which he served with singular devotion; therefore, be it

Resolved, That we convey to Mrs. Smith and the children of Mr. Smith our deepest sympathy with them in their irreparable loss and commend them to the loving mercy of our Heavenly Father."

William Colsher Hubbs

It is not easy to estimate all that Mr. Hubbs meant to us in this Parish of St. Michael's, Germantown. I do not suppose that we can yet realize the empty spaces he has left in our parochial life; indeed, it is hard to realize that he is no longer with us in the flesh.

Merely reciting the interests in which he took active part does not begin to tell the tale—vestryman, accounting warden, superintendent of the church school, director of the Brotherhood of St. Andrew—and he worked, and worked hard, at all of them. I think, perhaps, the thing that comes nearest to summing it all up in one sentence is this: Mr. Hubbs was our friend. Long had he been the friend of his Master and he knew and loved the opportunities of being friend to all the friends of Jesus. I can think of no higher or better thing to say of any man, and that can be honestly said of this friend of ours.

In saying this I know that I am speaking for you all, and especially those who have worked with and under him. May I say one word just for myself: It has been my privilege to have many loyal friends and fellow-workers during my ministry of nearly twenty years, and not a few of them has it been my sad duty to help through their last earthly suffering, but never has one gone from me who has been a more loyal and loving helper or filled so large a place in my work. Just now I am grieved beyond words. I know that time will ease that pain, but my thankfulness for his help and the inspiration of his example shall always be mine, and one of my cherished possessions.

May God grant unto him a blessed entrance into that rest which remaineth for the people of God, where, nevertheless, they rest not day or night from the joy of His perfect service.

If he meant so much to the parish, one can only imagine how much he meant to his family, and to Mrs. Hubbs and her children we give our affectionate sympathy and earnest prayers that God will have them always in His gracious keeping.

GILBERT PEMBER.

Margaret Taylor

Margaret Taylor, a parishioner of St. Michael's, entered into rest on January 23d at High Point, New Jersey. She had not lived in Germantown for five years, but whenever she returned here for a visit it was always her greatest wish to attend a service at St. Michael's; and her interest in all the work of the parish, which she dearly loved, was unfailing. Her lack of physical strength from a child forced her to give up many of her hopes and ambitions and at times she suffered greatly, but her cheerful courage was an example to all who knew her, for she faithfully tried "to meet all ills and cross accidents with gallant and high-hearted happiness, giving thanks always for all things."

G. E. P.

Elizabeth M. Dale

In the current issue of his parish magazine, Dr. Grammer pays the following beautiful tribute to Miss Dale, whose fine personality and effective work had endeared her to a large circle of friends, who were greatly saddened by her recent decease:

"I want to say a word before I close this editorial about the loss that this congregation has sustained in the death of Miss Elizabeth M. Dale, the efficient matron of St. Stephen's Farm for the last eight or nine years. Her death came as a great shock to all of us. Her resiliency was so great that we confidently looked for her to throw off this attack

of sickness and to resume her place among us. It is good to know that she had every attention and was surrounded by loving friends to the last. She will always be associated in St. Stephen's Church with Dr. Wood, to whom she was like a daughter. She sang for years in our choir, and was widely known through her activities at the farm throughout the parish. She was buried from St. Stephen's Church on Tuesday, February 18th. The sympathy of the congregation goes out to her only sister and to Mrs. Wood and her daughter, Elsie, who have sustained such a severe loss in the death of this dear friend. She was a brave and efficient woman, and her departure leaves a gap that will be hard to fill."

Mrs. Sophie Flack Greer

Mrs. Greer had been a member of St. George's Parish, West Philadelphia, for upwards of seven years. She came to us from St. Elizabeth's, in which parish she had been a devout communicant and a most faithful worker almost from the time of its foundation.

Mrs. Greer was a woman of rare character and splendid worth, a real "Mother in Israel," whom nobody could help but love and reverence when once they had come to know her.

Although in these later years much restricted in her activities by reason of broken health, Mrs. Greer was intensely interested in all parish affairs, and in her own quiet way did much to help. She was ever a staunch and valued friend of the rector, whose privilege it was to minister to her at her home during the last two years, when growing infirmities had made it impossible for her to come to church.

Mrs. Greer passed peacefully to her rest on January 8th, and her requiem was said in the early morning of the 10th. The burial office was said later in the day just before we laid her body away to rest in West Laurel Hill "in the sure and certain hope of a resurrection to eternal life."

For her many wise counsels and steady example of unfailing trust and devotion to the Saviour she had loved and served for so long we give thanks to God, and pray Him of His mercy to grant her eternal rest and light perpetual.

To the sons and daughters who so deeply feel her loss, we offer our own warmest sympathy with that of their many friends and associates in the parish.

"A virtuous woman . . . her children rise up and call her blessed."

G. LaP. S.

From the estate of Mr. James Van Court, long a parishioner and devoted worshiper and worker, St. Thomas', White Marsh, receives a legacy of $1,000 to be added to its Endowment Fund.

ST. ANDREW'S STATE COLLEGE

The Diocese of Pennsylvania partially supports this work, provision for it being made in the budget. The follow account of Rev. Mr. Zachary's work will be interesting to our readers:

To the Rt. Rev. James Henry Darlington, Bishop of Harrisburg, Pennsylvania:

We, the student-members and friends of St. Andrew's Church of State College, Pennsylvania, wish to make the following statement in behalf of the Rev. George E. Zachary:

With the return of the students last fall, there was no choir in existence in the church. At the present time, due to the untiring efforts of Mr. Zachary, we have the best and most faithful choir in town.

Bound by Army regulations under the S. A. T. C. régime, students were necessarily forced to suspend their interest in the Church work. Upon the disbanding of the S. A. T. C., the Brotherhood of St. Andrew was reorganized and its work is now being taken up more extensively and persistently than ever before.

An adult Bible class for the students has been organized by Mr. Zachary and now numbers between thirty and forty members.

Since being called to State College, he has faithfully and regularly visited the College Infirmary and has been a source of comfort to those confined there. In addition, he has been interested in the local schools, visiting them from time to time and always carrying with him a forceful message.

During the influenza epidemic, regardless of their church affiliations, he personally ministered to the sick during the long hours of the night, often without help.

Mr. Zachary is a firm supporter of the Honor System in its relation to the student's work, as it now prevails in the college. In this he has met with no little opposition.

At the Union Thanksgiving Service on Peace Day, Mr. Zachary gave an address, which was so exceptionally impressive that several of the deans of the college, various ministers, and many prominent ministers went out of their way to express their appreciation.

Without question, Mr. Zachary is the leading spirit in the religious life of the town, always emphasizing the work of the Church. His whole work has been one of service and has been met with love and devotion on the part of those to whom he has ministered.

Signed by 400 Students.

Second day of March, nineteen hundred and nineteen.

PRELIMINARY DRAFT OF A PROPOSED CANON CONSTITUTING A DIOCESAN EXECUTIVE COUNCIL

CANON —

SECTION 1. There shall be an Executive Council of the Diocese, consisting of the Bishop, who shall be chairman *ex officio*, the Bishop Coadjutor and Bishops Suffragan, if there be such, and thirty-two elected members, whose duty it shall be, (a) to consider such needs and opportunities of work as may arise in the Diocese between the sessions of the Convention, (b) to study and to formulate plans regarding the same, and to make recommendations concerning them to the Bishop or to the Convention, at their discretion, (c) to further the correlation of the Church activities of the Diocese, and (d) to execute such undertakings not otherwise provided for by Canon, as may from time to time be committed to it by the Bishop or by the Convention.

SEC. 2. The elected members of the Executive Council shall be chosen in the following manner. Prior to the first election under this Canon, each of the six Convocations, namely:

(Group 1) The Convocation of Chester,
(Group 2) The Convocation of West Philadelphia,
(Group 3) The Convocation of Norristown,
(Group 4) The Convocation of Germantown,
(Group 5) The Convocation of North Philadelphia,
(Group 6) The Convocation of South Philadelphia,

shall be asked to nominate four persons, two clerical and two lay, as candidates for election to the Council. The Bishop, with the advice and consent of the Standing Committee, shall nominate four persons, two clerical and two lay, for each of the following groups from among persons interested in the work represented by the group:

(Group 7) Religious Education,
(Group 8) The City Mission,
(Group 9) Evangelism and Rescue Work,
(Group 10) Work among Colored People,
(Group 11) Work among People of Foreign Languages,
(Group 12) Work among the Aged, Dependent and defective,
(Group 13) Church Hospitals, Dispensaries and Convalescent Homes,
(Group 14) Social Betterment,
(Group 15) Business and Finance.

The Bishop shall, with the advice and consent of the Standing Committee, also nominate four members at large, two clerical and two lay (Group 16). The names of those thus nominated shall be printed on the official ballot of the Convention. In case the bodies asked to

nominate fail to send in their nominations according to the Rules of Order of the Convention, or in case any person so nominated decease or leave the Diocese or withdraw his name, or, in case for any other reason, four persons, two clerical and two lay, for each group, fail to be nominated, the Convention shall act from nominations from the floor.

From each of the sixteen groups of names the Convention shall elect two persons, one clerical and one lay, to serve as members of the Council. At the first meeting of the Executive Council, four clerical and four lay members shall be chosen by lot to serve four-year terms; four clerical and four lay members to serve three-year terms; four clerical and four lay members to serve two-year terms, and four clerical and four lay members to serve one-year terms. Annually thereafter, the Convention shall elect eight persons, four clerical and four lay, to take the places of those whose terms have expired, and to serve for a term of four years. The nominations shall be made as provided for in this section; that is, if the persons whose terms expire were originally nominated by the Convocations, their successors shall be nominated by the Convocations they represented; and if the persons whose terms expire were nominated originally by the Bishop, their successors shall be nominated by him, provided that in every case two persons shall be nominated for each clerical vacancy, and two persons for each lay vacancy. In case of vacancy caused by death, removal or resignation, the Council may fill the vacancy for the unexpired term.

SEC. 3. The Executive Council, at its first meeting after the Convention under the call of the Bishop, shall organize, elect a secretary and such other officers as it may determine, and shall resolve itself into Committees on (a) Missions, (b) Education, (c) Social Service, and such other committees as may be deemed necessary and shall have power to make such rules as may be necessary for the conduct of its business. The Executive Council shall hold stated meetings in May, October and January, and at such other times as it may determine, and also when specially called together by the Bishop.

Provided, however, that the six Convocations shall be authorized to appoint two members, one clerical and one lay, to serve as their several representatives on the Executive Council in Groups 1-6 inclusive, and that the Bishop, with the advice and consent of the Standing Committee, shall be authorized to appoint the two members, one clerical and one lay, on each of Groups 7-16 inclusive, to serve until the next meeting of the Convention.

The origin of this proposed canon is as follows:

In the summer of 1918 the Bishop called a committee of laymen for consultation with reference to sundry matters of Church interest. In the course of several discussions it became clear to the committee that there was no existing body by which these and other matters of importance in the Diocese could be properly and authoritatively considered. It further seemed to the committee that the formation of some such executive council would be a businesslike step, for the reasons that it would give the Bishop a kind of working cabinet, and also would enable ultimately the correlation of a number of matters now treated in a disconnected way by different ecclesiastical bodies or commissions. A sub-committee drafted a report containing a recommendation of such a canon, and the canon itself was finally approved at a meeting of the committee held on March 30, 1919. The following members of the committee were present and authorized their names to be used as endorsing the proposed canon, to wit:

Clarence C. Brinton	J. W. Bayard
John J. Collier	Chas. L. Borie, Jr.
G. K. Crozer, Jr.	James L. Wister
Jas. F. Fahnestock	E. A. Johnson
Lawrence J. Morris	Henry D. Booth
Arthur E. Newbold	H. A. James
Fred'k A. Packard	Sydney L. Wright
Eli K. Price	Wm. H. Reeves
Wm. E. Scull	A. D. Parker
Arthur W. Sewall	John S. Newbold
Frank Battles	Arthur V. Morton
H. C. Lawser	Sidney W. Keith
F. D. Gowing	Allen Evans
Theodore E. Brown	A. J. County
F. L. Titsworth	Reynolds D. Brown
E. H. Bonsall	

In addition,

Morris Earle	H. H. Bonnell
Wm. H. Jeffries	A. A. Jackson
Clement B. Newbold	Ewing L. Miller
Parker S. Williams	Roland L. Taylor
George W. Pepper	Charlton Yarnall
W. B. Read	Geo. Woodward
Richard E. Norton	Robert Tilling

were members of the committee and had participated in the discussions about the canon, but were not present at the last meeting at which the draft was finally approved.

It should be added that of the clergy, Messrs. G. E. Pember, Elliot White, Dr. J. A. Montgomery, Louis C. Washburn, Samuel B. Booth and George L. Richardson took part in the forming of the canon most helpfully, and all of them have agreed in their endorsement of the present form.

The call extended to him by St. Paul's Memorial Church, Fifteenth and Porter Streets, has been accepted by the Rev. Granville Taylor and he has entered upon his duties as rector.

GIRLS' FRIENDLY SOCIETY

At the annual missionary meeting of the G. F. S., in this Diocese, held in the parish house of Grace Church, Philadelphia, on Wednesday evening, February 26th, Bishop Sage, of Salina, West Kansas, gave an informal talk about his work. It was most interesting. He expressed many times the truth that he is *our representative* in that difficult field, and was therefore reporting to us the progress of *our own work*.

Miss Bowden, Principal of St. Philip's Normal and Industrial School for Colored Girls, in San Antonio, Texas, told of the needs of the school and the good work which it is doing. The training is all very practical, and intended to make the pupils immediately self-supporting when they leave the school.

A very interesting conference was held by the Social Service Department, March 15th, on proposed legislation affecting girls. Miss Lauder, of the Consumers' League, spoke in behalf of the bill for a minimum wage, giving some very practical facts concerning the cost of living, which has increased 67 per cent in the last four years, showing that it is almost impossible for a girl to live in a self-respecting way, even with great economy, on a wage of less than $14.00 a week. A girl with a really living wage can give much better service than one who must give much of herself to live on a low wage.

Miss Miller, of the Women's Trade Union League, made a strong plea for the eight-hour day, saying that it had been proven again and again in the ten-hour day that the last two hours added very little to the amount of production because the workers were tired out. She begged that each one present would write to the senator and representatives of the district in which she lived, giving her approval of this measure now before the Congress, and the earnest hope that it might become a law. It was moved that a letter be sent also from the conference as a whole, urging the passage of the bill, and this being approved the paper was gladly signed by every one present.

Mrs Frank Miles Day gave a very clear and interesting explanation of the "Charter Revision" which is now before the Legislature. The present city charter is a conglomeration of bills, beginning with the simple Bill of Rights given by William Penn, and which has been added to every few years as the city has grown. We cannot get away from city government, it surrounds us on every side; and the only way to get back "good, honest Philadelphia city government" is to sweep away the present mass of bills and replace them with a strong, clean charter.

The Diocese was well represented at the Girls' Friendly Society Inter-Dioce-

san Conference, held in Baltimore during the recent meeting of the Synod of the Third Province. At the meeting devoted to reconstruction, among other speakers, Miss Lukens, of Conshohocken, was most helpful; and again, at the Conference on the Religious Side of the G. F. S., her paper on "The Admission and Branch Services and Their Place in Branch Life," was up to her usual high standard. Miss Maule, Vice-President and Social Service Associate in Pennsylvania, and G. S. F. A. Missions Associate, spoke on "Missions," and told among other things of some very practical ways to encourage the work of missions in G. F. S. Branches. At the Members' Conference Miss Lukens again spoke, and a paper on "Athletics, and Especially Basketball," written by Miss Denniston, Candidate Associate of Pennsylvania, was read by Mrs. Medary, special representative for the Diocese.

CHURCHWOMAN'S ASSOCIATION

The following letter was recently sent to every Christian minister in Philadelphia:

Reverend and Dear Sir:

We give you greeting in the dear name of our Lord Jesus Christ.

In accordance with resolutions, of which copy is enclosed, we ask the co-operation of the Church in dealing with the question involved. Reports of the Philadelphia Housing Association reveal shocking conditions in the very foundations of our community life. The houses in which the great majority of our brethren must make their homes are insanitary in every particular, lacking in everything that would make for decent living and the proper rearing of children.

Reports also show an entirely inadequate program on the part of the city for relief of the situation.

Some of the most wretched properties are making abnormal returns per cent to their owners, who utterly fail to comply with existing laws regulating conditions.

We therefore are impelled to ask that you will send at least two women from your congregation to a meeting to be held in Holy Trinity Parish House, (Twentieth Street, below Walnut), on Thursday afternoon, March 6, 1919, at half after 2 o'clock, that we may take counsel together and discuss plans looking to corporate action in regard to this most important matter.

Faithfully yours,

MARIAN FRANCIS-SELF,
Secretary.

(By order of the Executive Board.)

RESOLUTIONS

At a meeting of the Executive Committee of the Churchwoman's Association, February 7, 1919, the following resolutions were unanimously adopted:

WHEREAS, Large numbers of occupied houses in Philadelphia are entirely unfit for human habitation, without drainage, adequate water supply, and falling greatly below legal requirements as to repairs and conditions generally; and

WHEREAS, The condition of living is known to have direct influence upon the character as well as the persons of those affected, and a low standard of life and vicious inclination are distinctly attributable to such untoward conditions; and

WHEREAS, The community is one, and the common good dependent upon the individual,

Resolved, That present "housing" conditions wherein and whereby malignant influences, both spiritual and physical, flourish and spread throughout the people generally, are unbearable, un-Christian and a grave menace to the community; and further

Resolved, That the members of the Churchwoman's Association appeal to the Christian consciousness of the Church of Christ in Philadelphia to bear strong witness against a state of affairs so utterly contravening all Christian principle, and to use every possible means for the enforcement of existing property laws, and to secure proper housing for every citizen in Philadelphia.

WOMAN'S AUXILIARY

At the meeting of the Foreign Committee on Monday, April 21st, at the Church House, the speaker will be Miss Mary Elizabeth Wood, of Boone College Library, Wuchang, China.

THE UNITED OFFERING

The Fifteenth Annual Service of the Woman's Auxiliary, with the Presentation of the United Offering, will be held in St. Stephen's Church, Tenth Street above Chestnut, Thursday, April 24th, at 10.30 A. M.

With the *triennial* presentation only six months distant, it is impossible not to think and write about the United Offering in terms of dollars and cents. The offering in St. Louis in 1916 was $353,000, and it should surely reach the half million mark at Detroit next October. That is a very *low* mark when one considers the *possibilities*—$5,000,000 triennially from the women of the whole Church, or $1,250,000 from the Province of Washington, or $350,000 from the Diocese of Pennsylvania! These figures are based upon a *small* weekly offering from *every* woman communicant, which should not, and will not, interfere with other giving, and they do not take into account the large gifts always received or the special thank offerings given through the United Offering.

It is the duty—let us rather say, the privilege—of every Churchwoman to think seriously about the retrenchments in the mission fields which were absolutely necessary during the war, and to realize the imperative demands for the work of the reconstruction period upon which we have entered; and we have seen that our United Offering can easily provide a very valuable asset to help meet those demands.

Surely, in this year 1919, we all have in our hearts that "inward and spiritual grace" of thanksgiving for the close of the war and all that it means to us in our own lives. What about "the outward and visible sign?" It may not be the privilege and joy of many of us to make large gifts as expressions of our gratitude, and to be used for specific purposes; but *all* may "give thanks" through our most wonderful channel for prayer and praise—The United Thank Offering of the women of the Church. The United Offering Treasurer for the Diocese of Bethlehem writes: "It is such a wonderful year to have a 'blue box!'"

MARY C. S. NORTH,
Diocesan Treasurer, U. O.

SOCIAL SERVICE COMMISSION

COMMUNITY SERVICE

"The Church evidently thinks I should render some definite form of service in the community, by the fact that on the Every Member Campaign card I have been offered an opportunity to sign up under the head, 'Community Service.' Now just what does the Church mean by that, I wonder?" So we may think of the average earnest Church member as cogitating.

Two preliminary remarks may be made in attempting to answer this. First, the Church, through the various parish and Diocesan organizations, has a considerable variety of points of contact with the community in which it is situated. Through these contacts it is informed, in some measure at least, as to the movements and efforts for civic betterment, the general welfare, and works of relief and charity. Where there is a serious need through shortage of workers, and the agencies are lacking to inform and solicit the public for personal help, the Church can bring to its members information concerning the opportunities for service in the community of one kind and another. The Church is better prepared than ever before to direct its members into channels of general usefulness, where it recognizes the value of the service and the need for workers.

In the second place, there is a more direct and demanding form of community service calling upon the co-operation of Church people in particular. For the Church has certain institutions of its own, some parochial and others Dioce-

san, which call for personal service. These must be kept before the attention of those who may be able to respond to the needs as they arise. And in bringing our readers some specific suggestions for community service, those which come under this second classification will be considered first.

Church Community Service

First, let those interested go to their own rector and ask him what the parish is doing for the community besides inviting the community to church. Then, ask him what help he needs in the work. Perhaps the rector will be ready with an answer, or surprised into undertaking to provide one—other than, "There is nothing we can do."

Second, ask this further question, if there is a parish house, "Is it used to capacity, or could the interested service of one or two make it a center for community groups?"

Third, or this, "Has the parish any members who are confined to their rooms, or homes, the 'shut-ins' of the local Church family? If so, what can be done to serve them better and to take the Church to them? Also, do any of our soldiers' or sailors' families need friendly visiting?"

Fourth, or this, "Has the parish any Church hospital or home within its neighborhood, and can it render any service there?"

Fifth, or this, "Do the clubs and social or religious groups in the parish need leaders and workers? If so, what are they, what do they aim at, and what do they need?"

A Place to Inquire

Growing out of the Advent Call of last December, and in connection with the Every Member Campaign, a Church Service Recruiting Office has been organized with a view to interesting, among others, in the community service which is possible in the name of the Church, those who have been active in various forms of welfare work during the period of the war. This office is open on the first floor of the Church House on Monday and Wednesday mornings, and already many requests for workers have been received and many applicants assigned to congenial tasks. Among the parochial requests for help, where the parish is weak in numbers or is a struggling mission needing those who have time and ability to come in from outside, are listed such appeals as the following.

Two of our Kensington missions have made very particular requests for friend visitors, people who will go into the homes of those handicapped by poverty or ignorance of the manners and customs of America. Those who have thus far volunteered for this service have made over fifty visits and brought back enthusiastic reports of their work.

In the Italian missions of the Diocese Sunday-school teachers are needed most desperately, and men who will take charge of clubs for boys and young men. Sunday-school teachers for Italian girls are in demand. Also, a branch secretary for the Girls' Friendly Society in one of our Italian centers is greatly desired. All such work is of immediate service to the community, as well as to the Church, for it helps in the Americanization work among these people.

A most important post that is vacant and looking for a volunteer worker is that of assistant librarian in a parish house library open to all the neighborhood children, in one of the old churches of the Diocese. Numerous calls have come for story-tellers to meet with groups of little children in several Church centers in the congested districts of the city. Boys' club workers—men and women—are in constant demand. The various Church Settlements need workers for activities of various sorts. An urgent request for dancing instruction to groups of young children has been received.

Men and women, young men and young women, who are in the position to give of their time and ability, and who are inclined to serve the community through the Church, should register with the Church Service Corps. Those seeking information and suggestion as to what can be done, will be directed to the parishes and settlements, where they can observe approved methods. Those women and older girls who feel they need training in Church work may be able to find a desirable opportunity in attending classes at the Deaconess House and Church Training School. The instruction there would be given free to non-residents.

Promising Work

A very important form of Church community service for groups organized to undertake war work, particularly the Red Cross work, is that of making garments, rolling bandages, etc., for the Church hospitals. One week the work may be done in aid of the ministrations of the city mission, another day for a hospital on the mission field abroad, or in the domestic field. Several of our parochial Red Cross organizations have already turned their energies in this direction with great success in holding the interest of their members and rendering most valuable service to the institutions of the Church.

Another form of activity growing out of the experience of interested groups who began their work during the war, is that of serving suppers at the Seamen's Mission, particularly on Sunday nights. A group of young people arrange a program of informal entertainment, and the sailors who await their turn at supper, are thus made to feel at home. Later, this group, with those who serve the supper, and the chaperones, attend service in the mission church with the men who have been present at supper.

In these and other ways service to the community through the Church, both in the parish and in Diocesan institutions, holds out its opportunities and calls for help.

General Community Service

Church people are particularly interested at this time in various activities throughout the community, in which they can serve as individuals or committees. The Philadelphia Housing Association is willing to take and train volunteer inspectors for one afternoon's work or more a week, provided the applicant is twenty-five years of age, or over. The Church women of the Diocese are taking a special interest in the whole housing question, and those desiring to know more about it should look for notices of meetings on the subject in the daily papers.

The Philadelphia Rooming Agency also calls for volunteers to inspect houses where working girls live.

Each parish should have one or more of its members who will undertake to observe the character of moving picture houses in the vicinity and the kind of bill posters displayed, etc., and report to the Diocesan Social Service Commission any apparent infringements of the law.

Also, a Law and Order Committee is needed in each district of the community and should preferably be made up of representatives of groups of Churches, to co-operate with and check up on the municipal or county authorities, and to be the local representative of the Inter-Church Federation in its effort to suppress vice.

Those interested in community service through channels discovered or created by the Church should communicate with the secretary of the Social Service Commission, c/o C. Rogers Woodruff, Esq., North American Building, or Mrs. Frederick H Howland, Church Service Recruiting Office, the Church House, Twelfth and Walnut streets

Massachusetts' Suggestions

In connection with the Diocesan campaign now drawing to a close in Massachusetts, an interesting 16-page leaflet of suggestions for service has been prepared. This would prove of value to any reader, and can be obtained from Archdeacon Dennen, 1 Joy Street, Boston.

The vacancy in the rectorship of Christ Church, Ridley Park, has been filled by the selection of the Rev. Charles R. Eden, late the chaplain of the Chestnut Hill Academy and curate of St. Martin's in the Fields. He entered into residence March 1st.

NEWS·DEPARTMENT

THE REV. B. S. SANDERSON, EDITOR, WYNCOTE, PA.

Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

The alumni of the General Theological Seminary in this Diocese are anticipating the forthcoming centennial of the founding of their alma mater, the tentative program of which has been issued. The observance is appointed for April 30th and May 1st, and it is hoped that many of our local alumni will arrange to attend what promises to be a very noteworthy occasion.

For the Lenten Sunday evenings a group of the West Philadelphia clergy have arranged a cycle of sermons, to be delivered in succession in the respective churches of which they are the rectors. The subjects and preachers are as follows: "Sources of Power in Christian Service," Rev. Joseph Manuel; "Citizenship in the New World," Rev. Howard M. Stuckert; "Religion in the Family," Rev. Albert E. Clay; "Vision and Idealism," Rev. Fred'k E. Seymour; "Democracy and the Gospel," Rev. Charles A. Rantz.

On February 11th a very large congregation was present in St. Mark's Church, Seventeenth and Locust Streets, the occasion being the first public service of the season of the Pennsylvania Chapter of the American Guild of Organists. The musical program, which was of exceptionally artistic merit, was rendered by the combiner choirs of St. Peter's, St. Clement's and St. Mark's. A feature was a requiem by Mr. Lewis A. Wadlow to the text of Dr. Calvin B. Kneer, in memory of the late F. Avery Jones, formerly organist and choirmaster at St. Mark's, who was killed in the war.

On the evening of February 3d a reception to the newly appointed Vicar of the Diocesan Church and his associate was held in the Parish Building, which was attended by over 200 of the parishioners and friends.

Through the War Commission comes the report that the offerings from the parishes on the appointed Sunday, February 9th) totaled over $27,000, together with an individual gift in addition of $15,000. It was hoped that when all the reports were in that the full quota ($50,000) asked from the Diocese would have been given.

On Sunday morning, February 23d, at St. Paul's Church, Doylestown, Pa., the rector, the Rev. William Yarrow Edwards, dedicated a handsome litany desk given by Mrs. Thomas Ross in memory of her mother, Mrs. Louise Earle Blakey, a devoted parishioner of the parish.

Announcement is made that, in all probability, the Chapel of the Mediator (Parish of the Holy Apostles) will be able to occupy the new church before Easter and its formal opening may be looked for shortly after Easter. When completed this edifice will be one of the stateliest and most beautiful of the churches of Philadelphia; a fitting memorial of the devoted layman of whom it is to be a lasting monument and, which is far better, the church home of one of the most active and progressive of the congregations of our Diocese.

Monday evening, February 10th, the Men's Bible Class of St. Matthew's Church, Eighteenth Street and Girard Avenue, observed the anniversary of its organization by tendering to its teacher and his good wife (Mr. and Mrs. E. H. Bonsall) a reception. This was the thirtieth of such occasions and from its inception Mr. Bonsall has continued to be the devoted and capable teacher of the class. The large turnout of members, the enthusiastic addresses and the outpouring of gifts making the occasion a memorable one, all testified to the hold this gifted layman possesses upon the affection of his fellow workers at St. Matthew's.

Miss Lucy Sturgis, of Boston, Mass., who has been most successful in work with Juniors, conducted a conference on "The New Junior Plan—The Weekday Session of the Church School," in the Church House, March 3d.

At the request of a number of the clergy, a special Service of Intercession, lasting exactly half an hour, is to be held each Monday in Lent at 10.15 A. M. in the Diocesan Church. Bishop Rhinelander conducted the opening service on March 10th. Other leaders were to be Drs. Tomkins, Washburn and Richardson. Requests for prayers may be sent to the Vicar.

Owing to continued ill health, the Rev. James Biddle Halsey has tendered his resignation as rector of St. Timothy's Church, Roxborough, and the same has been reluctantly accepted by the vestry, who have appointed the Rev. Frederick B. Halsey as minister-in-charge until a new rector shall be installed.

Mr. Robert B. Wolf, of the United States Shipping Board, was the special speaker at the March Clerical Luncheon and Roundtable Conference in the club rooms of the Church House, Monday, March 3d, when the room was filled to its capacity. His address on the subject of "The Church and Labor" was one of the best ever given at one of these gatherings and held the complete attention of his audience from start to finish, despite its somewhat technical nature. We wish it could be printed and widely circulated among the clergy.

Services have been resumed, after an interval, at the Church of the Transfiguration, West Philadelphia, under the direction of the Bishop of the Diocese, with the Rev. Albert E. Bowles in charge.

The Pre-Lenten Conference for the Clergy was held this year in the Diocesan Church and followed largely the precedents of former occasions of a similar nature, save that the addresses were delivered by the Archdeacon of Worcester, England, the Ven. J. H. Greig, D.D., who is spending some weeks in the United States at the invitation of a group of representative churchmen. The Archdeacon has made a deserved reputation for himself in his own country as a master of spiritual direction, and out of the ripeness of his own experience was able to speak to us most helpfully. During his week's stay in Philadelphia he was busily engaged in speaking to various audiences, and to each he gave a message of power which will not soon be forgotten by his hearers.

Last reports received are to the effect that the Rev. Edward M. Jefferys, D.D., has been detached from Base Hospital No. 10, which he has been serving as chaplain, and is now, under orders from Bishop Brent, acting as senior chaplain of the Army of Occupation of the A. E. F. It is understood that the vestry of St. Peter's, of which he is the rector, is making every effort to secure his release from the service and, as the saying is, his brethren "will sure be glad" to see him once more.

The Rt. Rev. E. Thomas Demby, D.D., Bishop Suffragan of Arkansas (with special oversight of work among the negroes of the Province of the Southwest), will be the speaker at the meeting of the Colored Missions Committee of the Diocesan Woman's Auxiliary in the Church House, Monday, April 7th, at 10 A. M.

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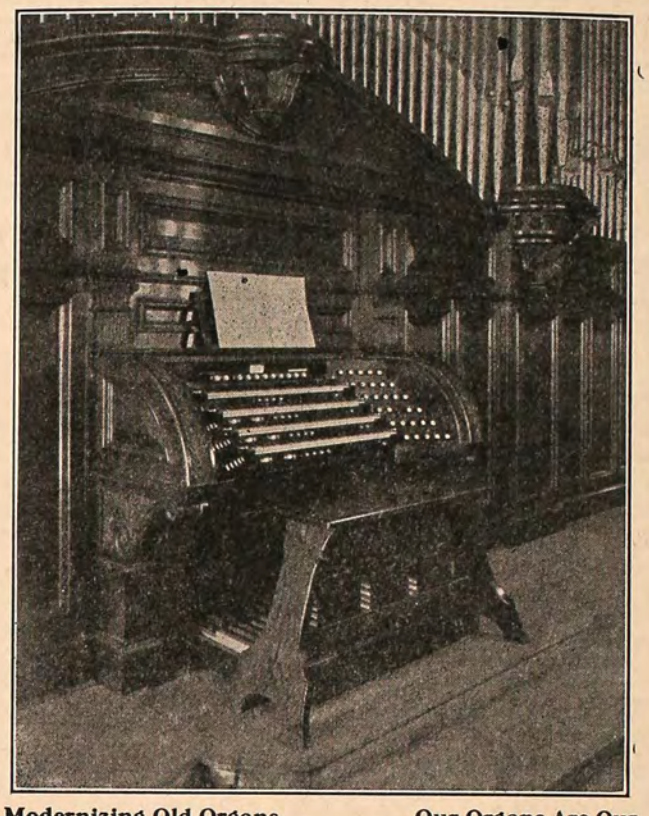

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On Ash Wednesday, at the early service in St. Paul's Parish, Doylestown, Pa., the rector blessed two beautiful cruets presented to the church by Miss Marie L. Newell in memory of her father, William C. Newell, late rector's warden of St. Paul's.

Under the auspices of the Christian Association a meeting was held the second Friday evening of March in Houston Hall, University of Pennsylvania, for undergraduates, at which the claim of the Christian ministry was the subject of discussion. The speakers were Messrs. Lucas and Robert P. Frazier, candidates from this Diocese, who are students at Berkeley Seminary, Middletown, Conn. During the war Mr. Lucas saw active service with the U. S. Marine Corps, as did Mr. Frazier with the Flying Corps of the United States Army.

The annual spring service of the united Branches of the Woman's Auxiliary of Germantown and Chestnut Hill is announced for Thursday morning, April 3d, at 10.30. The date has been chosen as "the nearest available to our country's entering the war" and is to be a Special Victory Service, a corporate act of thanksgiving for the close of the war." The preacher is to be the Rev. Samuel B. Booth, of the Diocesan Church, recently returned from active service as a chaplain at the front. The service will be held in St. Luke's, Germantown.

A WIDOW, an Episcopalian, wishes to sub-let her newly furnished two-room-bath and kitchenette apartment, A-7 The Amsterdam, over the Easter season and for the three summer months or longer. The Amsterdam is situated on Virginia Avenue, below Pacific Avenue, very central, Virginia Avenue leading down to Steel Pier.—Address F. S. Z., A-7 THE AMSTERDAM, Atlantic City, N. J.

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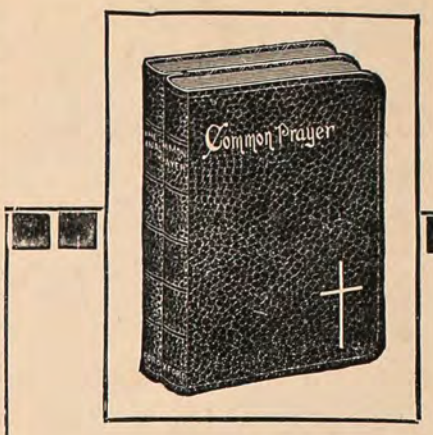

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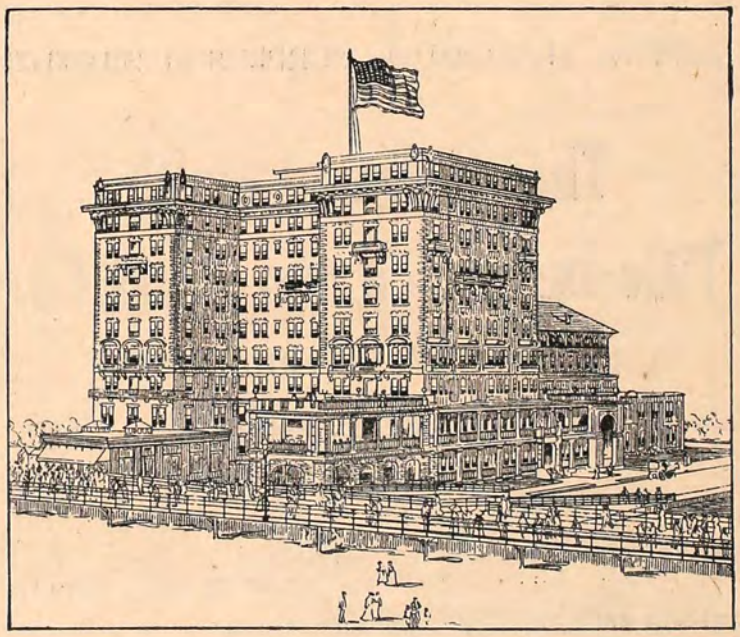

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